The Churchman.

VOLUME XVIII. NO. 31. "The Church of the Living God, the Pillar and Ground of the Truth." WHOLE NUMBER, 915.

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, SEPTEMBER 30, 1848. AT NO. 12 JOHN-STREET.

DAILY SERVICE.

"O come, let us worship, and fall down, and kneel before the Lord our Maker." "O worship the Lord in the beauty of holiness; let the whole earth stand in awe of Him.—*Venite.*

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

TRINITY CHURCH	At 9 A. M., and 3 P. M
ALL SAINTS' CHURCH	" 6 "
ST. LUKE'S CHURCH	" 8 A. M.

Holy Communion administered every Sunday, at 7 A. M., except the 2d Sunday in the month, at usual time; and Evening Service on Friday, at 5 P. M.

ST. CLEMENT'S CHURCH	" 8 A. M.
CALVARY CHURCH	" 8 " and 6 P. M.
CHURCH OF THE ANNUNCIATION	" 8 " and 4½ "
CHURCH OF THE CRUCIFIXION	" 8 "
CHURCH OF THE HOLY COMMUNION	" 6 " and 6 "

Saints' Days, a second Service, Lecture and Offertory at 9 A. M.

Calendar for October.

1. Fifteenth Sunday after Trinity.
8. Sixteenth Sunday after Trinity.
15. Seventeenth Sunday after Trinity.
18. St. Luke the Evangelist.
22. Eighteenth Sunday after Trinity.
28. St. Simon and St. Jude, the Apostles.
29. Nineteenth Sunday after Trinity.

Poetry.

For the Churchman.

"Hath not He chosen the poor of this world, *rich in faith?*" James ii: 5.

Soul! when thou art a weary, go forth, a balsam borrow
For the sorrow of the world, by studying the world's sorrow,
Search not the breezy hillock. where mountain mint and balm
Grow one beside the other, as sisters arm in arm,—
But seek it in the city—its home is on the street,
Where, wedded to each other, sin and its sorrow meet.
Nay! why such quivering eyelid, like hazel-wand o'er heath,
Betokening a stream of agony beneath?
I know that thou art weary, poor Soul! and yet more sad;
'Tis not in crime to cheer thee, nor grief to make thee glad;
But take sin from the sorrow and the grief is half unmade,
A bow without an arrow, or a haft without a blade!
And list! God's ways are equal, He loves these more than thee,
If He gives thee better clothing, *but no such jewelry!*

Sept. 1848. XX.

Communications.

For the Churchman.

Our Lord Jesus Christ, when about to be severed in the body from His Church, left it, nevertheless, the precious promise to be "with" it "alway, even unto the end of the world."* The promise accompanied His solemn commission to His apostles to extend the privileges and blessings attached to being His disciples,† to "all nations," by "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," and "teaching them to observe all things" required by Him in order to their being His disciples sincerely and faithfully. This promise then of the Saviour had reference to the apostles in person, and in succession; to their official prerogative and duty, and that of their successors, to make disciples of all nations; and to their and their successors' connection with the body of disciples thus made, and with the various functions whereby those disciples were to be kept in the due observance of all things required by their Lord and Master.

That this presence of Christ with His Church is essential to its preservation, and to its purity, unity, and efficiency, to its own fidelity to the Gospel, and to its success in leading its members, through the faith and piety of the Gospel, their required care of their own souls, and love and charity to their fellow men, to the rewards of heaven; is among the clearest and most pervading teachings of the word of God. It is through the influence of this presence only, that *advance* can be made by the Church, in such wise as fairly to fulfil its momentous trusts and obligations, *towards*, and that there can ever be *realized*, the unspeakable blessing to "*all nations*" of being made disciples of Christ. The world may, as, for its best interests, and in very imperfect return for benefits received from the Church, it should, befriend that holy institution, and liberally support and encourage it; and human arrangements, organizations, and operations, (provided all be done as becomes the sanctity and order of the Gospel) may be consecrated to the advancement of its interests, and to promoting its objects. Still, Christ's kingdom is not of this world. Whatever is done for it by this world, or according to this world's principles and ways, must be done in humble recognition and adoration of His presence with it; in strict conformity to its sacred character and proper order; in the true faith, piety, and charity of His Gospel; and in connection with devout walking in all His commandments and ordinances; or it cannot be expected to have a blessing upon it; and its sure tendency will be towards the deterioration, if not the ultimate apostasy, of the Church, whatever may be its seeming in the eyes of men, or whatever the power over them which it may thus secure. It is only the energy imparted to it, in its spiritual character, by the presence of its Divine Head, that can bless the Church, as the kingdom of heaven upon earth —for such the Bible declares it to be—with growth, and strength, and prosperity, and efficiency, truly becoming it; and enable it to be to its members, in full measure, the means of grace and good which it is God's merciful design that it should be.

The state of the Church here on earth is rightly called militant. It has to maintain a perpetual warfare against the enemies, which, in accordance with the true character of its service, men are required to renounce when they become its members—the world, the flesh, and the devil. It is bad enough when these wage open warfare, and try the Church's constancy and purity, and the genuineness and strength of its faith in God, by open persecution: but on many accounts much worse, when they stir up treachery among its own members, enlist them in opposition to its faith, good order, unity, and purity, bring, through them, disgrace on the profession of connection with it, and insinuate their principles, and policies, and artifices, into its concerns. Nothing is of more fundamental importance than that the members of the Church, *in themselves*, and in *all they devise and do for it*, should have ever in mind their present Saviour and Mighty God, His eye over them, and their strict accountability to Him: and so have these in mind, as to see that their characters and conduct, and their view of the Church, and whatsoever they desire or attempt in its behalf, be such as befit His inspection, and harmonize with its spiritual and supermundane character, and can stand the scrutiny of the great day of judgment. It is to prepare men for this scrutiny, for escaping the curse that awaits its unfavorable issue, and for attaining to the blessedness promised to those who will be found able to stand it, that the Father, the Son, and the Holy Ghost, in Their mysterious scheme of mercy and salvation for our race, have made the Church a part thereof, as the medium of man's access to Them in the duties of the evangelical covenant, and of grace, mercy, and truth to flow from Them to him. The ineffable Oneness of this Holy, Blessed, and Glorious Trinity, is illustrated, in connection with this subject, by that mode of Christ's presence with His people, to which He referred when He spake these words of infinitely high and precious meaning:—"If a man love Me, he will keep My words; and My Father will love him; and WE will come unto him, and make our abode with him."‡ "When THE COMFORTER is come, Whom *I* will send unto you from THE FATHER, He shall testify of Me."§

This presence of Christ with His Church is vouchsafed in appointments and ordinances which He has constituted means, to all those who rightly apply to them, of approach to Him, and of the imparting of the blessings of His covenant. He is with His Word, committed to His Church, that the due hearing, reading, marking, learning, and inwardly digesting of it, may effect the spiritual edification and welfare of her members, and work in them the sure and warranted hope, and the ultimate consummation, of everlasting life. He is with His ministry, that its functions may accomplish the ends whereunto He has appointed them; with His Baptism, that it may avail to the discipling of the sons of men, and their reception thus into the state of salvation wherein all the blessings of His Gospel are promised and pledged to the faithful and obedient, with divine grace to enable men to be such; with His Holy Eucharistic Supper, that in its consecrated elements His people may be furnished with the communion of His body and blood, and in its celebration, with the required commemorating of His sacrificial death, even the giving of His body and shedding of His blood for them; with each sacerdotal declaring and pronouncing of the absolution and remission of sins, if it be duly received, that they may be by Him remitted; and with all those acts and exercises of the legitimate functions of the ministry, and of the covenant duties of the membership, of His Church, which are set forth in His Holy Word as means of His graciously dwelling with His people, and having them to dwell with Him.

The presence of Christ with His Church is two-fold, positive and contingent. He is always with its members, ready to encourage, and carry effectually on, every, even the feeblest, movement of that free agency and moral power, which He restored to our race by His gracious interposition in behalf of our first parents, when, in Eden, they had sold themselves to the devil, and lost the guidance and aid of the Holy Ghost. He is always with His word, ready and willing to accompany it with grace to the hearts of those who hear and read it, if they close not their hearts against Him. He is always with His ministry, ready and willing to crown their functions with a blessing to those who will receive it. He is always with that apostolic succession which He appointed for handing down His commissioned ministry even unto the end of the world; and with every ordination to either grade of that ministry, to give the Holy Ghost for the office and work of that grade, and thereby separate the individual unto Him by a consecration which no power on earth can give. He is always with His sacrament of Baptism, regenerating its recipients, and grafting them into the body of His Church. He is always with His sacrament of the Holy Eucharist, its consecrated bread being His Body, and its consecrated wine His blood, for conveying to the penitent and faithful recipients of them, the blessings procured by the offering of that Body and Blood in the sacrifice of Himself for the sins of the world. He is always where two or three of the members of His Church are gathered together in His name, to impart His acceptance and blessing to what they do, in that great and gracious name, conformably to the principles and precepts of His Gospel.

But His presence with the members of His Church may be merely in the exercise of that mysterious condescension of ineffable love, which, as it were, stands without, and knocks for admission into hearts closed against Him: and then it is that presence which increases tenfold their ingratitude and guilt, and must add to the just "furiousness" of that "wrath, anger, and displeasure," which will be "cast upon" the cursed in the great day of final account. His presence with His word may be only that of a Witness to the neglect, perversion, or abuse of it. His presence with His ministry may tend but to awful aggravation of the guilt of holding it in unfaithfulness or ungodliness, or of making it, by refusing its services, or receiving them otherwise than in the true Gospel spirit, or perverting them to unholy purposes, "the savor of death unto death." His presence with His baptismal Sacrament, may be but to receive those vows the violation of which will involve the unfaithful in the awful malediction implied in the divine words of kind caution and dreadful threatening—"It had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them;" and but to take them into that covenant, the breaking of which has the most tremendous wo pronounced against it. His presence with the Eucharistic commemoration of His sacrifice, and with the mysterious symbols of His body and blood, while it stamps those who neglect the banquet of that most heavenly food, with dreadful ingratitude to God, and wilful rejection of divine mercy, and incurring of consequent divine malediction; also involves negligent and careless recipients in the sin of "not discerning the Lord's body,"* and hypocritical recipients, in that of being "guilty of the body and blood of the Lord."† His presence in the gathering together of His people may be but to provoke His displeasure for the intrusion among them of principles and affections, of purposes and desires, of measures and methods, and of acts and exercises, contrary to His Gospel, and therefore drawing down upon them that anger which, though it may wait long, and forbear long, will yet fall heavily on the obstinate and impenitent. It is only when the Church of God is duly appreciated by its members, and adorned by their holiness and virtue, their true faith, their humble and self-sacrificing devotion and obedience, and their genuine Christian charity, that the presence of its Divine Lord will be so experienced by them as to secure to them that guidance into truth, that piety of heart and life, that joy and hope and peace, that comfort and triumph in death, that happiness and rest in paradise, and that glorious beatitude in heaven, which He came on earth to procure for them, and for their attainment to which He united them to Himself in the Church which is His body.

In those things in which ordinary means are insufficient to remedy the evils which the errors or sins of men may bring upon the Church, it has enjoyed remarkable evidence of extraordinary divine keeping, guidance, and control. This has appeared in the preservation of the Holy Scriptures, and the divinely constituted and commissioned ministry, through the most perilous trials of the Church, and the grossest corruptions which God has permitted to be brought upon it by the carelessness or wickedness of its members, even those of "chief authority" therein. The loss of neither of these could be supplied by any ordinary means. A miraculous divine interposition would be necessary to restore them. The ordinary blessing of God, however, on the zeal and piety of His ministers and people, is sufficient, and has been proved sufficient, for the remedy of corruption in doctrine and manners, of superstition in religious feelings and services, and of similar departures from the evangelical standard. But grievous as, from these causes, has been the degradation of the Church, and dreadful its perversions from the right way, the Lord has never been without witnesses, in holy and humble men of heart among its members, of His presence with it, by the Holy Ghost which He has given it for directing, sanctifying, and governing them in the ways of true piety and virtue: nor have any of the essential articles of the Catholic Faith, wherein He presents Himself for the acknowledgment and reception of His people, ever been cast off by it: nor have His Holy Inspired Scriptures, His divinely organized and commissioned ministry, and His Heaven-appointed Sacraments, been tokens ever lost, of His continued presence with His Church.

Hence be strengthened, and kept clear and sure, the Christian's faith and trust that the gates of hell shall not prevail against that Church; but that it shall be carried safely through all its trials; be cleansed from all its pollutions; be delivered from all its dissentions and divisions; be the sought home of all who have wandered from it; be the refuge of all who, in every place, desire the knowledge of the true God, and the practice of the true religion; and be fitted so to arise and shine, in THE LIGHT that is in the midst of it, that its righteousness and its salvation, drawn from its Divine Head, and ministering spiritual knowledge and holiness to its members, shall go forth for the regeneration of the world, and for covering it, as the waters cover the sea, with all the great and precious blessings of the Gospel.

Every minister and member of the Church, in whose heart Christ dwells by faith, will be moved hy such considerations to make that sacred Institution the subject of his most serious regard, that he may see it in the true light in which God has revealed it, and that, in his proper place and duties therein, he may faithfully use the means provided him, for himself deriving from it the blessings it is mercifully designed to convey, and extending them to his fellow men; for enlarging its borders, and promoting its welfare in this world; and for helping it on in its preparation for sharing the glory and bliss of its Divine Lord and Head in heaven. B. T. O.

* St. Matthew xxviii. 20.
† The word "teach" in verse 19, means *make disciples of.*

* 1 Corinthians xi. 29.
† 1 Corinthians xi. 27.
‡ St. John xiv. 23.
§ St. John xv. 26.

For the Churchman.

EDUCATION—SIX ITEMS.

English Grammar. I once asked a plain Western farmer wherein the two sects that held their meetings in his vicinity differed from each other. The members of one of the sects styled themselves "United *Bre*-thren,"* who had their origin in Pennsylvania a few years ago. He gravely replied that he thought that the preachers of one sect paid a little more attention to English Grammar than those of the other.

An Illustration. The President of one of the Western "Universities" related an anecdote in a "Baccalaureate," which, if my memory does not fail me, was to this effect: A young man from the country came to him and requested that he might be admitted into the College for a few weeks in order to learn English *Grammar.* The reply was, that they could not teach English Grammar to advantage, unless other branches of study were connected with it. "Why, they do it in other colleges." "I know that they promise to do it, but that is no rule for us.—How long, let me ask you, does it take to fatten a beef?" "We *can* do it in 8 or 9 weeks." "Well, suppose that I were to tell you that I wanted a *quarter* of beef fattened every 2 or 3 weeks; would you gratify me?" "*No,* Sir; No, *Sir.*" The illustration, it may be supposed, was sufficient.

Logic. A sectarian "preacher" from the East, who had more zeal than knowledge, deemed it to be his duty to carry his warfare especially into the Romish camp. On one occasion he met with an argumentative Hibernian, and commenced a discussion. Whether the Emerald immigrant had ever been at Maynooth, the relaters do not inform us; but they assure us that he silenced his opponent by putting to him two questions: "Did'nt St. Paul write an Epistle to the *Romans?* And pray, Sir, did you ever hear of his writing to the *Protestants?*"

Science. A Western schoolmaster advertised that he would teach his boys and girls to kiss scientifically. The thought was not a bad one. If any of his boys should become distinguished statesmen, and visit the Eastern States, their powers may be brought into requisition.

Not sparing the rod. A reverend agent of a Western sectarian "University" delivered an address in a place of worship on the subject of education. He had been much annoyed by the comparisons that had been made unfavorable to the literary reputation of the State to which he belonged. Furthermore, he had been much annoyed, while on board of a steam-boat, by the discourse of some Kentucky Volunteers just returning from Buena Vista. Feeling his spirit roused, he indignantly exclaimed, "*Kentucky!* KENTUCKY!! it was all-Kentucky. Brethren, I felt as if I could have whipped a whole boat-load of Kentuckians."

Female Teachers. A writer for the St. Louis Reveille, whose article has been copied into a Universalist paper, endeavors to ridicule Miss Beecher's efforts in the cause of Western Education. It is intimated that the plan pursued of sending young ladies from the New England States as instructresses is an excellent one whereby to rid those States of their surplus females, and to furnish wives for those who need them. Be it so. What then? Does marriage necessarily diminish female influence? When Napoleon sagaciously said to Madame Campan, that France was emphatically in need of *Mothers*, did he not utter a truth which was worthy of remembrance? France since that day has had her mothers who were willing to dedicate their daughters to the cause of education, and these daughters have been willing, as Sisters of Charity, to cross the broad Atlantic, to enlighten the dark minds of *our* Protestant children. Will they of course be ultimately more successful, because marriage is prohibited to them? I would, Mr. Editor, that the matrons of the CHURCH were all endued with a portion of the spirit of the enterprising Miss Beecher. Then, in all probability, would we soon see "Institutes" and "Halls" established in the West by a Hannah, a Lois, and a Eunice; and our educated young ladies, so far from being deterred by an unmannerly sneer, would ardently engage in a work which promises so much for time and eternity. VIATOR.

* They have no connexion with the Moravians.

For the Churchman.

THE CHURCH IDENTIFIED.

SECTION IV.

AN OBJECTION ANSWERED.

I am aware that thus far I have been running counter to the opinion of those who think that the Church is wherever the Gospel is preached. But evidently the Church and the Faith are not the same thing. The one is a system of doctrines to be believed—the other is a visible society professing to be believers in those doctrines. Now it is obvious, that other persons and societies of persons may take the same standard of Faith as that which the Church holds to. Nay, there are different Churches and denominations at the present day, having substantially, if not in form, the same creed, one with another, and yet no one thinks of calling them one and the same body.

Let it then be distinctly kept in mind, that we are seeking to identify the Church, and not the Faith.

That the Church has an importance, independent of the importance of the Faith is undeniable. The Church is Christianity located and put in practice. It is a body of men believing the Doctrines, and observing the Rites and duties of Christianity. It is the fellowship of the Disciples.

The objection to which we have alluded does not in fact mean to assume an identity between the Church and the Faith, but rather that the Faith is so much more important than any outward rites or duties, that when we have found a society in which the Gospel is preached in its purity, we need not look any farther in our pursuit of the Church.

I might, therefore, dismiss the objection by saying, that it merely implies a difference in the estimate that may be put upon the importance of the Church; and though it may, if admitted to be well founded, diminish the interest taken in the subject we have before us, yet it is no real objection to the method indicated as that which I intend to pursue.

But I am unwilling even to have the interest in the subject, or the sense of its importance diminished by the force of the objection, and therefore I will pause to give it the attention that it deserves in this connection.

The subject which this objection brings up for our consideration is one of the most fundamental in Christianity. It is the answer to the question, What is the end or final cause of the Church? For what object was it instituted? The Church itself is evidently a means to some ulterior end. And its importance depends upon the importance of that end.

Now without repeating what has been said in sec. 1, bearing directly on the importance of the Church; and without pausing to consider what the Scriptures say of certain rites as Baptism and the Lord's supper, which are parts of the Church, we will look, at present, only at the moral design of the Church. That design is OBEDIENCE.

All the antecedent history of God's dealings with man point to this fact. All His institutions and commands were to test, to secure and to promote, obedience. Moses declares that God led the Israelites through the wilderness forty years, that "He might prove them and know what was in their heart, whether they would keep His commandments or no."* The prosperity and the adversity of the Jews depended upon their obedience or disobedience. And when Saul had broken the law of God and saved a portion of the spoil of the Amalekites, only that he might offer it to God, Samuel thus reproves him: "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey, is better than sacrifice, and to hearken, than the fat of rams."†

So in the Christian Dispensation. The primary duty of the Apostolic commission was to preach the Gospel.‡ Yet as St. Paul say the preaching of the Gospel itself was only a means to a further end,‖ namely "*for the obedience of the Faith.*" And he assures us that he was called to the Apostleship "for *obedience to the faith* among all nations."§ St. Peter writes to those who were "Elect according to the foreknowledge of God, the Father, through sanctification of the Spirit, *unto obedience* and the sprinkling of the blood of Jesus Christ."†† Our Blessed Lord became the Author of salvation only to those that *obey* Him.‡‡ St. Peter asks "What shall the end be of them that *obey not* the Gospel"?‖‖ And, finally, St. Paul speaks of our Lord's taking vengeance on them "that *obey not* the Gospel"§§ at His second coming.

Now, in all these passages and in many more like them, the importance is attached, not to hearing or believing the Gospel merely, but to the obeying it.

Purity of doctrine, therefore, is not the only essential thing either for the identity of the Church or for the elevation of its members. Obedience to the positive institutions and commands of the Gospel is essential also: and the faith itself is promulgated only for the promotion of this obedience.

Now the Church is most intimately connected with this obedience. It is indispensable to its existence. The Church consists of Sacraments, Ministry, and Worship, which they who will become disciples are commanded to observe and obey. These are the things that are appointed to test and to promote the spirit of obedience in the heart. Christianity is not a mere intellectual ray shedding light upon the dark mysteries of our existence. It is a school of discipline in which the heart, the mind, and the will, are to be trained to those principles of submission and obedience which are so essential to the peace and happiness of heaven.

A Church is inseparable from religion. All experience finds it so. The persons engaged in any religion find it necessary to be organized into a society—to have officers, rules and regulations, by which the society is guided and governed. Even the Quakers find something of this kind indispensable.

Now the religion of Christ has provided for this necessity. A Church was instituted. Rites, rules, regulations, and ministries were appointed. These are recorded in the Scriptures and become a paramount part of Christianity. And our obedience, our piety, our holiness, are tested and promoted by these positive institutions. Are we converted? Is the heart renewed? Have we submitted to God? Then here is the Prayer which our Lord gave us to use: here are the Sacraments which He instituted for us to observe: here is the ministry which He commanded us to obey: here is the Church which He gave Himself for, and which he prayed that we might preserve a united and harmonious Body. If, then, we love Him, if our piety be genuine, if our obedience be in reality, and not in name and pretence only, shall we not reverence, observe, and use these things of His appointing, as He intended we should? It cannot be denied that we shall.

The importance of the Church is not here made to depend upon the intrinsic value of any of its outward forms or elements, but simply upon its connection with the virtue of obedience—with the submission of the heart to God—with the denying ourselves daily, and taking up our cross, that we may follow Christ in the way of His commandments. Some elements of Church organization are indispensably necessary. Christ has supplied that necessity. In the spirit of love, of genuine piety, of unfeigned obedience, we receive those elements and institutions with pious reverence, and use them as the appointed means of grace. But what shall we say of the state of that heart that can pronounce these things, which our Ever Blessed Lord has thus ordained for our use, of no importance, that it is a matter of indifference whether we use them or substitute something else in their place?

Now, I believe, and I believe I have shown, that the great object of the promulgation of the Gospel among men was to bring them "*into obedience to the Faith.*" The Atonement, bringing with it the forgiveness of sins is undoubtedly the corner-stone of the Christian system. But forgiveness is not all that is demanded by the emergency of the case. Man needs not only to be forgiven, but to be brought back to a state of obedience from which he has rebelled. Obedience can be tested only by outward institutions and commands, to which the conscience shall bend and habituate the will and the affections. It cannot be tested by mere subjective emotions or internal desires.

Hence there must be a society on earth having, in its principles, its organization, and its operations, some resemblance to that state for which religion is designed to fit men, in the world to come. Humility, meekness, self-denial, and obedience, are as necessary for the one as the other. And the best preparation which we can make for heaven, after the heart has been renewed is to train it in the use of those positive institutions which make up the Church, for a similar exercise of meekness, humility, submission, and obedience in the presence of God and the holy angels around His Eternal Throne.

The objection that we are considering, seems to imply, that the Faith may be held without the Church, or out of its communion. I must not be understood as assenting to the truth of that assumption, any farther than to meet the objection as though the thing were possible: and I say that the spirit of obedience is as essential in the Christian as any other grace or state of mind whatever—and that this spirit is inseparably connected with the Church as a divine institution. If, therefore, the Faith can be had out of the Church, yet the Church is necessary as an object to which obedience is commanded, by which it is manifested and cultivated, and without which (since a Church has been instituted by our Lord) we cannot live in a state of obedience to His laws.

It is not then, true that the observance of the Sacraments and the other positive institutions of the Gospel is of no essential importance. However unimportant, in themselves, we may choose to regard them, *their observance* is of the very essence and life of genuine piety and reverential regard to our Blessed Lord, who has instituted them. And the more indifferent they are in themselves—the more effectually and the more unambiguously is our love for Him shown in our observance of institutions, that have no other claim upon our affections except that which they derive from their connection with Him. If they were of such intrinsic value as to be observed for their own sakes, their observance by us would not necessarily imply any regard for the authority of Him who ordained them. So that the less intrinsic value they have in themselves, the more truly do they test our love and submission to the authority of Him who commended them to our observance.

Nor is it true that wherever the Gospel is preached, there the Church is. The Church and the Gospel are not the same. The Church implies positive institutions—an outward visible existence. The Church can be historically traced, and implies not merely the preaching and hearing the Gospel, but the keeping the commandments of God—the public confession before men—the denying one's self and taking up his cross, that he may walk in the way of the Lord's appointing. It implies meekness, humility, submission, and obedience. It implies the exercise of those virtues on which depend the harmony, the power, and the happiness of heaven. And each positive institution that enters as a component part of the Church's constitution on earth, is designed to train us to take our place with the cherubim and seraphim among the orders and subordinations of the Church in Heaven.

Then is there a Christian fellowship, a communion in the Church, which for various reasons is indispensable to the Christian when it can be had. His Bible alone—whether read in the privacy of his own closet or preached to him by the chance visitations of some one gifted with utterance in divine things, is not all that man needs—is not all that his Saviour has provided for him. He needs a home—a communion of saints, a fellowship of kindred minds —a co-operation of sympathizing hearts. There is a trial of his humility, his submission, and of his self-denial which His Lord calls him to make,—a testing of his fitness for Heaven, as well as a school to train him in that fitness.

The Church, therefore, is susceptible of an identification distinct from that of the Faith. We should identify the Faith by first seeking out the earliest CREED, and then follow that creed in its adoption or rejection through the lapse of ages, carefully noting every variation in its language—and in the sense in which it was understood and believed. But in identifying the Church, we start with the idea that the Church is a visible society of men and women, capable of a visible historic existence through successive generations, as they pass over the stage of human action. D.

* Deut. 8: 2. † 1 Sam. 15: 22. ‡ Mark 16: 15. ‖ Rom. 16: 26. § Rom. 1: 5. †† 1 Peter, 1: 2. ‡‡ Heb. 5: 9. ‖‖ 1 Pet. 4: 17. §§ 2 Thess. 1: 8.

For the Churchman.

EPISCOPALIANS AND CHURCHMEN.

Mr. Editor: I notice in the Churchman of Sept. 9th, some strictures on my late articles on the subject placed at the head of this. I do not refer to them for the purpose of controversy, but rather to set your readers right in a few particulars in regard to which either the remarks of "S." might mislead them, or my own omissions may have left them to inferences which I did not design.

1. In the first place, I distinctly admit that in answering the question, where is the Church or which is it? we are thrown upon the exercise of private judgment—to be exercised upon historical facts. I do not, therefore, propose an "*unenquiring acquiescence in the present instead of an investigation of the claims which it* [the teacher] *has upon us.*" Nay, it is an historic investigation of these claims that I propose.

But I did say that when this question has been settled, and we have found the Church that is divinely authorized to teach us, we are not to exercise the same scrutiny of the private judgment upon each of its doctrines and practices; for the Church has authority, which becomes a weighty consideration in settling all further questions. Now this cannot be denied except by denying that the Church has any authority "in controversies of Faith" &c. If the Church has such authority, that authority must be a weighty consideration in the formation of our opinions.

I agree with "S." in saying that that religion in which one is born and educated, must be assumed to be true until reasonable grounds for distrust have come to our knowledge. This distrust raises the question as to the identity of the Church which has thus taught him, and that which God has ordained to teach him. This, I say, is a question purely for the private judgment to be exercised upon external historic facts. Until this question is settled, he has no Church authority to guide or influence his mind. But when he has settled this question and found the Church—that is to be his teacher—limits the right of private judgment—modifies its exercise, and exerts a great influence upon its conclusions.

2. "S." seems to think that Mr. Wilson's method would not avail us in the controversy with the Romanist. I admit that I did not show its application in my articles. But the best answer to the objection of "S." would be to quote Mr. Wilson's Manual, pp. 293–315, where his method is applied against Rome with a force and decisivenesss of which in my estimation no other method is capable. He shows by appealing to historic facts of indisputable certainty—that the Church of Rome, whatever she may teach, has no right to teach in this country. As I believe that this argument has not received so much attention as it deserves, is it asking too much of you, Mr. Editor to ask for it an insertion into your columns at your earliest convenience? At all events, I hope that "S." will consult it.

3. Again "S." meets the argument derived from the fact that the Scriptures were not written until after the Church was established, by saying that the Scriptures existed in the minds and teachings of the Apostles. This I admit: but it does not affect the argument at all. For though the Scriptures did exist in *that* form, they did not exist in such a form as to be used by the people in the way required by Mr. Richardson's method. And I may add, as increasing the force of my argument an hundred fold—that after the Scriptures were written, not one tenth of the people from that day to this were able to read them—or could possibly make the use of them which his method implies. Now we cannot suppose that the divinely-appointed mode of instruction is one which cannot reach the vast majority for whom it was designed.

4. Your correspondent does not seem disposed to admit the comparison which I instituted between the authority of the Church and parental authority. I suppose he will admit that we are commanded to "obey them that have the rule over us," and to "follow their faith." We are also commanded to obey our parents—there is, therefore, this parallel between them. Both rest upon an express divine commandment, and both are left without express limitation. Yet doubtless there is somewhere a point when the private judgment of the child may step in and say "Father, I am indeed commanded to obey you, but in this thing I cannot; for you command me to do what God has most clearly and most expressly forbid." So, too, there is undoubtedly somewhere a point at which the private judgment may step in and reject, or set at defiance, the authority of the Church. I did not deny the existence of such a point in my articles referred to. But the object that I then had in view did not require that I should define precisely where it is, or make the acknowledgement of its existence very prominent.

I hope, Mr. Editor, that the discussion of this subject may be sufficiently profitable to the mass of Churchmen to be an ample reward for the trouble and pains that it may cost to yourself and all concerned.

CONTRIBUTOR.

For the Churchman.

"*He returned to the ministry whence he came out.*"

Such, Mr. Editor, I understand by "Herman," in your paper of September 16th, is the style in which the Episcopal Recorder speaks of an apostasy from the Catholic to the Methodist ministry, by one who had previously belonged to the latter, a Mr. Lester Janes. It strikes me as very near akin to the mealy-mouthedness, so much faulted, of those who have represented the unfortunate Mr. Newman, and his co-apostates, as having transferred themselves and their services to another branch of the Christian fold. Let us see how the Recorder will speak of the next perversion. I would not think or speak uncharitably of these deluded men; but we ought not to show insensibility to the greatness of their sin: for great indeed it is, whatever palliations of it may be seen by the all-gracious Being to whom only hearts are open; and from Whom every one of us needs so much forgiveness and tender and forbearing mercy. W. N.

For the Churchman.

AETHIOPS TRADUX.

Mr. Editor.—By a late number of your invaluable periodical, I perceive that the question concerning the free blacks and colored people is likely to be moved again in your approaching Convention. It is a great pity. No practical benefit can, by ordinary possibility, result from either debate or action; and there is the peril of unkind feeling and distracting counsels. It may affect the whole Church forcibly; redeeming consequences there will be none.

No practical good can arise from the agitation. Even the wide and deep evolution of the subject in the large world about us, for twenty or thirty years, has produced, besides aggravation, no further cognizable result than the new *free soil* party; which offers, as, in the judgment of perhaps the keenest political sagacity in our land, the highest attainable success, the limitation of slavery to its present boundary, but its complete and absolute protection there. Whether the party triumph or not, and whether now or at a future period, and whether the motive be laudable or base, this is the ripest opinion of our ripest calculators. This party, then, the only mature product of the dense foliage and buds of enthusiasm, is pledged, if it be dominant, (to the merest looker-on in the U. S. it seems one of the great events in American politics,) is pledged, in perfect good faith and honor, to maintain slavery where it is now established among us, unless the State sovereignties themselves abandon it voluntarily; which no rational man supposes the most of them will do for another century at least. In view of this well-defined practical position of the matter, what value can be conceded to small movements? For, the case of the free Ethiopian Grafts, besides the impediments of hue and race, is blended inextricably with that of the slaves. As long as we have a large and hazardous number of the latter, the former *will* not be allowed social equality. Such has been the *fixed fact;* and unless we become politically insane, the "fixed fact" will remain "fixed." And, as the commoving of our whole commonwealth, with the long goading of England, and the later goading of France, has produced nothing bolder than this vast *moral* concession, with the mere counterbalance of a *political* exaction confining the slaveholder's influence, a concession that upholds all the existing bondage—as the most acute penetration deems this the whole probable harvest and gleaning of the protracted and earnest dispute, it is but a puny undertaking for churches and denominations to interject stale arguments and flaccid resolutions.

That our free Africans cannot be raised to a level with the whites as long as multitudes of the race continue slaves, needs no demonstration; it ought to be regarded as self-evident. If the whites had white slaves, as in Russia and among the early American Swedes, who had Fins for bondsmen, the case would be materially different. But the widest distinction of both color and race is fatal; sentiment revolts, and duty to posterity recoils. On this point, the demand for the ultimate philosophy of the difficulty may be left to the ardent, to the overwise, and the unwise, who think they explore what they scarcely touch: as thus far approached, it is the merest speculation, valueless, and next to irrelevant in the practical issue. After all that has been alleged, the African color, features, and organization, remain as much as ever insuperable objections and *obstacles* to a blended equality: and without blending, equality would be a wretched misnomer, wanting the most vital ingredient; ALL the noblest, happiest, most coveted social intercourse and intimacy (the reader will expand the thought) would be interdicted. A recent editorial of yours has put the case of an objector's inviting colored persons into his pew, which it will be difficult for him to meet frankly and fearlessly. I will add one or two more. An English gentleman has an imprudent daughter, who marries the black footman: and, alas, not all the philosophy and philanthropy in the British realm can remedy or lighten the mischief; whereas, had she chosen the white coachman, there might have been alleviations both naturally felt and factitiously created. An American farmer or merchant, or mechanic, has a white and a black man as hired laborers; his wayward daughter (the State law not forbidding, or, say, in Mexico, Canada, &c.) marries the latter:—would he not give worlds had it been the former? Everybody knows that this state of things is one of the *most* "fixed" of *fixed facts;* and he must be imaginative who believes it will be *un*fixed in a generation or two. Black or colored pets may be propped into party notice here and there, or made "lions" for British sight-seers, for a short time. But this is precisely and eminently the sort of exception that confirms the rule.

With the case of the free African thus linked with that of the slave, whatever justifies or extenuates the latter condition, extends its light and force to the former. And I submit a few remarks bearing on the sterner of these interwoven difficulties.

Every scholar knows that slavery is broadly and completely recognised in the New Testament. The word translated "servant" is *slave* usually in the original. And St. Paul directs "slave servants" to be "obedient to their masters," not only in outward conduct, but with cordial and affectionate submission, and moreover as a *religious* duty; excluding thus all question of the religious or moral competency of man to hold his fellow-man in bondage. The obedience of "slave-servants" (Ephes. vi.) must be rendered "in singleness of heart"—"with good will"—"not as men-pleasers," simply to content their masters, but "as the servants of Christ," as "doing service to the Lord, and not to men,"—an expression stronger even than that which ordains that "wives submit themselves to their husbands as unto the Lord." And this whole condition of the "slave-servant" is declared to be "the will of God," which must be acquiesced in "from the heart." Say that all this infers only pious resignation to a hard providence, and you rank slavery with poverty; both of them (in some form) being inevitable portions in this fallen world. But more is contained in the passage; it points to a higher link in "the will of God," one as high as that which commands the obedience of a wife. The relation has full rank in validity and obligation with affinity and adoption. As much, then, as any human condition, is slavery ratified in Scripture. And this outweighs any and every abstract argument with which the question has been entangled.

Divine authority is final, and we may not appeal to aught else, either to annul or to modify it. When, however, we find it attested or vindicated by other considerations, we may advert to them. Of all human experience, then, of all history, I ask, whether any other solution than slavery has ever been found of "the problem of labor," i. e. the problem of securing maintenance to all the poor, in return for the labor of all the able-bodied among them? A profusion of theory has of late been expended on the problem: but has it yet yielded the requisite fruit? Is there the least prospect of its doing so? Slavery, in its various forms, with or without the name, *has* met this grand difficulty from the early ages, and meets it still in large portions of the world. Whether abused or not, whether conforming justly to its principle or not, it has fed and clothed all its poor for the labor of all its able-bodied. And nothing but slavery has ever worked this result. Of the contemptible subterfuge, the *peon* system, in Mexico, nothing need be said. The recent attempt, however, in another land, to solve the problem respectably, and its awful failure, are well known. Equally well is it known, that our slaves are better provided for than the most of their free brethren—better provided for than myriads of foreign operatives—better provided for than the multitudes of Irish peasantry—and perhaps as well as any numerous free peasantry in any part of the world. I am no advocate for slavery in itself, or for *any* subjection of men to the needless mastery of their fellow-men. But there stands the broad fact. The only known solution of the "problem of labor" *cannot* be despised: and it ought not to be driven off with contumely and vituperation. Nor are the hardships it requires greater than inhere in labor and the reluctance of the idle, or as great as befal the poor where the solution is rejected. The oppression or increase of hardship produced by intermeddling is foreign to the institution itself. And its unavoidable hardships are not to be objected, till a better solution of the mighty problem is discovered.

Tribute is often worse than slavery. It may exact from the poor their whole earnings beyond the last necessaries of life; it may disregard even them; while it makes no provision for the utterly destitute, for the sick and infirm, for the decrepit, for infancy or orphanage, or other incapacity. Yet tribute has ever been allowed, and is admitted by the law of nations; and both the payment and the "dueness" of the exaction are sanctioned in holy writ, "render to all their dues: tribute to whom tribute is due," &c. And, with the greater evil, not merely connived at, but broadly legalized, by Earth and Heaven, will a temperate mind or a docile faith overlash and try to suffocate the lesser, with reproaches?

Vain expostulation! Reproach disturbs the very reading of this paper. Its author is instantly and urgently vilified, as without manly sentiment and manly sympathy! Well: scornful language is but a blast of the mouth; and those who are prodigal of it are commonly of the slender sort, who have not heart enough to know what real scorn is. I love liberty and independence as much, probably, as any one, except among Arabs. Tartars, and Indians; but I do not make an idol of them. And I can view with forbearance, and even with approval, the self-denial of men in "calculating the value," and with adoration the wisdom of Providence in foreknowing and determining "the value," of freedom. Of God's wise provision I have spoken. For the response of men, in deliberately "calculating the value" of liberty, whether political or personal, I may refer to the ancient Britons, inviting over the Saxons to be their rulers—to the majority of the French, in this ripest year, thus far, of the world, who are understood to be already weary of their complete right of self-government—and to the many cases in which the domestic affection of individual slaves has overcrowed the enticements offered them, in countries where they might be free—besides those in which illegal emancipation has been *tried*, and the sufferer has returned home, rejecting liberty as Falstaff rejected honor, "'tis a mere scutcheon, and I'll none of it." No anomaly is it, then, to "calculate the value" of that which, as the object of passionate idolatry, is worthless, and which only then is truly excellent when it has the reasonable, as well as exalted, regard of a reasonable mind.

As remarked, the case of our free Africans is inextricably involved in that of their slave brethren. The condition of the latter renders imperative the due policy toward them, a policy of wholesome repression; nor is this cruel, if properly and judiciously maintained, but prudent and salutary, beneficial alike to them and to their masters. And the margin of this policy extends naturally and unavoidably to the emancipated of the same origin. The emancipated, I say; for none (there can scarcely be an exception) of the colored stock in our land are of an ancestry which came not hither in bondage; all the liberty and promotion they have result from the quittance of late or former owners. And this concession ought to content them for a century or two. Peoples and races improve effectually, by a very gradual course. The ancient Britons had the advantage of Roman influence for nearly four centuries, yet even then could neither govern nor defend themselves. The Welsh have had English example around and within their principality for a much longer period; and what an exposure of their condition has recently been made! The Celtic Irish, in the same small island with the Saxon Irish—alas, who can name together improvement and them?—bad government and social depression do not account for the entire deficiency. The Celtic Scotch, in one small kingdom with the Saxon Scotch, were much the same in inferiority, till emigration on a large scale was resorted to for their melioration. And now we have the French peasantry, with infusions of Roman, German, and Norman blood, after more than half a century of abounding liberty, contemning largely the widest and most important ballot their nation, or perhaps the world, has ever known; ay, and almost tired, in six months, of the struggles of their nascent republic. Add to all this the retrogression of the Mexican and South American creoles, since they became independent. Unfortunate and obstinate Hayti may crown the mournful list. With such admonitions before them, our free African Grafts ought not to be impatient; nor should well-meaning philanthropists be impatient in their support.

If further concessions are to be made, (and it is hardly probable they would prove a real benefit to either party,) let them at least be accorded very deliberately. Hastily granted, they will, beyond peradventure, be angrily and perhaps violently revoked. Imprudence, if it bear sway, will certainly bring that fearful crisis. Only in the strictest caution, is there a reasonable hope of a better winding up of the slowly moving drama. Your

Sept. 19, 1848. OLD FRIEND.

ST. PHILIP'S CHURCH.

To the Editor of the Churchman.

Rev. Sir,—I see, in the last Churchman, that the Majority members of the Committee on St. Philip's Church have "come down" upon *me* with great zeal and earnestness, if not violence. I wish they had confined their remarks to the *subject*, and not endeavored to smother that by drawing attention to *me*. I do not, except in the remarks made by yourself, find an allusion to the merits of the question. The question is, *Ought St. Philip's Church to be refused admission to our State Convention, because its members are colored people, of African descent?* You say that "*you* would have no hesitation in saying to our colored brethren, Since you desire admission to this doubtful privilege, we bid you cordially welcome." This do doubt would be right. Would that all *felt* so, and then acted as they felt. Here, Mr. Editor, you call this admission to our Convention a "doubtful privilege," and in another place you say, "you do not see any *principle* is involved in this question" of their admission or not. Suppose, at this very Convention, one of our evangelical brethren should propose to instruct the delegates to the next General Convention to advocate the passage of a resolution, by that body, that a Ministry with Apostolical succession was not *essential*, but only *expedient?* Suppose another was to propose to instruct the delegates to insist upon the alteration of our Baptismal Service, so that the fundamental doctrine of Baptismal Regeneration by the Spirit of God should be obliterated from our Prayer Book? You say that this congregation is now "united with us in faith, the Sacraments, and the Apostolical Ministry." Is it, then, no injustice, that being, according to the best of testimony, sound Catholic Churchmen, the members of St. Philip's Church should, by our refusal, be placed in such a situation that they could not oppose the adoption of such measures? And why? Because they are of African descent! The time may come when the Church may need the *active* support of all her faithful children. Is it just for us to say to this congregation, You must submit to the Bishop whom *we elect*—you are deprived of no privilege, in not being allowed to cast a vote in his election?

I must, in truth, Mr. Editor, wish, in this respect, you were rather guided by your *feelings* than by your *arguments*.

Your correspondent, ("Pax"!!!) seems to be needlessly alarmed. I do not know that Slavery or Abolitionism has anything to do with this subject, at all. Though I am charged with a "reckless design," yet I do not know why. I have never been an Abolitionist, I am not one now. I did, indeed, in the last note in my sermon, express my abhorrence of the extension of Slavery into a part of the Roman branch of the Catholic Church, where, through the influence of the Clergy, the Christian doctrine of Communion of Saints had extirpated the buying and selling of our Christian brethren, and abolished all those severe and cruel laws which seem indispensable where Slavery exists. I yet think it is a marvellous inconsistency for any to claim to be Catholic Churchmen, and yet favor men who advocate this re-establishment of Slavery among our Christian brethren. If this be the mission of the Anglo Catholic Church, or of any part of it, then indeed ought we to mourn and lament.

I am charged, by Mr. Harison, with publishing a *garbled* report, because the quotations were not appended. At any rate, I *published both Reports*. I did not think that the statement made in these extracts had anything to do with the present question. Our Bishop, it seems, some years ago, gave his assent to the admission of this Church, and the present *living* members of the congregation desired it. I did not see what the *understanding* between Bishop Hobart and persons long since dead had to do with this present question. I therefore thought these quotations totally irrelevant. The Reports, *both of the Majority* and *Minority*, are not garbled. Mr. Harison charges me with "circulating my pamphlet only in certain quarters to suit myself." This discourse was delivered in March. and then published; it was advertised for sale, in the public papers, at two bookstores in New York. I have given it, in *every instance*, to each person who has asked for it. I have, within the last fortnight, sent it to as many Clergymen and Laymen in the Diocess of New York as the remaining copies of an edition of one thousand would permit. I have not done what I have in "a corner."

In respect to the submission of the Report of the Majority, I had supposed that the statement of Mr. Harison, that "the *courtesy* is usually accorded," of submitting the Report to the whole Committee, was the *universal* practice; it seems, however, that Mr. Spencer has not been in the habit of doing this when he has been placed on committees. I must therefore have been in error. It is most literally true, that, although I knew that this Report would be in opposition to what I esteemed the rightful claims of St. Philip's, yet I did not know the line of argument by which this rejection was to be sustained. Had I known what was contained in that Report, I should have written a very different Minority Report. Mr. Spencer seems to speak very complacently of the Report of the Committee, and of the failure which has attended the attempt to answer it. I can only say, I have never seen *a single individual*, whatever may have been his opinion on the subject of the admission of St. Philip's Church, who has not, in the most unqualified manner, condemned that Report, not only as doing great injustice to colored people, but as contradicting many of the great principles of Catholic truth. A few more such Reports will awaken Catholic Christians to a sense of their duty.

I am, Rev. Sir,
With great regard, yours truly,
EVAN M. JOHNSON.

THE CHURCHMAN.

New-York, Saturday, Sept. 30, 1848.

Our Diocesan Convention met on Wednesday last, and having organized by the re-election of the Rev. Dr. Creighton as President, and Rev. Dr. Haight as Secretary, adjourned to Thursday morning, 9 A.M.

Full account of the proceedings will be given next week.

The admission of St. Philip's Church into union with the Convention, will involve the admission of the Church of the Messiah, and it is well that those who are to vote on the question should do so in the light shed on the subject by the speech of its Rector, the Rev. Alexander Crummell, which we append from a late English paper. Some time ago a young gentleman informed our Convention, that St. Philip's by not being admitted into union with it, was put in a state of *schism*. The examples of the Church of the Holy Communion of this city, and of the Church of the Holy Innocents, at West Point, neither of which is, or designs to be, represented in Convention, are now a practical proof, to those who can comprehend no other, that something more than exclusion from Convention is necessary to constitute a schismatic. Mr. Johnson has led us a little farther into the dim obscure by hinting, that exclusion from Convention is exclusion from the Communion of Saints: we say hinting, for we doubt whether the rector of St. Michael's, Brooklyn, would exactly avow the conclusion, seeing that St. Michael's is in a predicament somewhat like to St. Philip's and its rector, while it so remains, must allow the Convention to make laws, and, if occasion require, to choose a Bishop for him without his cooperation and active consent. But the Rev. Mr. Crummell has fairly outstripped both his competitors; for he tells us, or rather he tells the English, that 'American christianity,' in opposing that social equalization, of which admission to Convention is one step, "lacks the element of humanity." We rather think that in these flights, there is a little more of declamation than sober reality.

Mr. Crummell's statements must strike every American reader, the partisans of abolition excepted, as artful, and, in a high degree exaggerated.

The congregation of St. Philip's, by their peaceable, orderly and Churchmanlike conduct, under this first much respected Rector, and even since his decease, have won for them the high regard and esteem of all their brethren. If they stood alone, and if this application could be separated from the political agitations of the day, we believe that their request might be granted. But if it is to operate as a precedent or the infusion into our ecclesiastical councils, of all those elements of discord which Mr. Crummell has contrived to conjure up to our vision, we think the Convention should have the strongest proof, the semblance of which we have yet to see, that the question is one which is to be decided on grounds of *principle*, and not of *expediency*, before they can be brought to an affirmative vote. If the admission is required in order to the avoidance of *schism*, or to the preservation of *the Communion of Saints*, or to the retention of "the element of humanity," or by any other *principle*, it ought to be conceded; but if it be, as we suppose, a mere question of *expediency*, we think Mr. Crummel's speech will go far to determine it.

THE COLORED POPULATION OF THE UNITED STATES.

An extremely numerous meeting was held on Tuesday evening last in the St. Peter-Port Sunday School-room, for the purpose of hearing from the Rev. Alexander Crummell, Rector of the Church of the Messiah, at New York, an account of the condition of the black and colored population of the United States. The Rev. W. Guille was called to the chair.

The CHAIRMAN said that Mr. Crummell, who was about to address the meeting, and to explain the objects which had brought him to Europe, had come with the strongest recommendations from several of the bishops and clergy of the Episcopal Church of the United States, and had in England obtained the full sanction of the Bishop of London and other prelates to his mission, with permission to preach in the churches of their respective dioceses.

The Rev. Mr. CRUMMELL, stated that there were in the American Union 3,400,000 persons of his race. Of these, 3,000,000 were slaves, who were bought and sold like cattle. They were poorly fed and clothed. They were whipped and scourged. Families were separated. They were overworked. Their mental improvement was forbidden by laws of a most stringent character. In all the slave states severe laws were passed against instructing them, and in the state of Louisiana it was made a capital offence. Their spiritual welfare was uncared for; in many parts of the slave states there were hundreds and thousands of slaves who, according to the representations of southern ministers, were literally and absolutely heathen, and who never heard of the plan of salvation through a Redeemer. Besides the 3,000,000 in slavery, there were 400,000 black and colored people in a state of freedom. In the southern states their condition was but little removed from that of the enslaved. About 200,000 of the free people of color lived in the slave states; and the laws prohibiting their instruction were just the same as those which prevented the instruction of their brethren in bonds. It might be supposed that in the United States a free man would be a free man. But, unfortunately, it was not so if he happened to have a black face. In Brazil, in the Levant, in the French West India Islands, &c., when a negro became relieved from the yoke of slavery, he rose immediately to the condition of equality, and to the attainment of an unrestrained manhood; but in his own country, he was sorry to say it was different. There was a wide gulf between the two races in that country. The white race cherished and entertained a strong dislike to their brethren of a darker hue, and carried out a spirit of exclusion of the most perfect and universal character. Caste, as strong as any that ever existed in India, met the colored man in every relation of life. It was a spirit of perfect exclusion. It kept their children from the workshops of mechanics, and prevented them from learning trades, because white apprentices would not work with colored lads. It kept them from the cabins of steam-boats, and drove them to the negro cars on railroads. It excluded them from the common schools, academies, and colleges. It is asked whether Christian people entertained these feelings, and acted in this manner? He had not come to England to make complaints against any portion of the Christian Church; or to render odious the character of any of the religionists of his country. He came on a mission of benevolence and Christian charity for his own people; but sorry as he was to say it, the spirit of caste prevails as strongly among religionists in America, as among any other class of persons. In the churches negro-pews were stuck up in obscure places for the black and colored people. At the celebration of the Holy Communion, the black had to wait until their white fellow-sinners had communicated. The seminaries of the churches were shut upon them, and black men had been subjected to church censures for presuming to apply for admission to them. This, in general terms, was the condition of his race, and the treatment they received; of course there were exceptions. Honorable and distinguished bishops, ministers, and laymen, oft times opposed these practices and principles. Some of these, in his own Church, were known in this country. But this spirit was the almost universal one. For himself he could say that until he put his foot on the soil of England he had never been admitted into communion with his white brethren; never till he came to England had he been permitted to associate with white ministers of religion.

Mr. Crummel then proceeded to say, that in consequence of this state of things, education and religion were in a very low state among his brethren. He gave it as his deliberate opinion that of the whole 3,400,000 of his race in the United States, there were not 100,000 under either religious or mental instruction—not 100,000 who were receiving the least intellectual advantages, or who were placed under the influence of the Gospel of Christ. Many of the African ministers in the southern states could not read a single sentence in the Bible; while in the northern, so limited were their means of education, that he and most of his brethren were but partially prepared for the ministry. In relation to his Church, Mr. C. said, that it was the second Episcopal Church in New York for black and colored people. It was started some ten years since by one of his wardens, a black man, Mr. J. Peterson, under the name of St. Matthew's Church. It had had one minister, the Rev. J. G. DeGrasse, a colored young man. But he, unwilling to endure this universal prejudice, had left for the West Indies. The same state of things had induced the Rev. Mr. Jones to seek another field, and a more genial atmosphere. From untoward circumstances the services of this congregation had ceased two or three different times through poverty, want of a minister, &c. They had worshipped always in hired rooms. About three years since he was called to the ministry of that Church. Frequent efforts had been made to secure a Church edifice at home, but without success. His own people (mostly poor servants) could not build one. His white brethren would not. In this extremity he was forced to come to England, to ask aid in their behalf. There was no other country to which he could go—no other people to whom he could appeal. When the vessel in which he embarked left the port, if she had gone to France, or Germany, or Italy, he could not have succeeded in his object in either of those countries. The only country which felt any interest, as a country, in extending the Gospel—the only country which cares for the interests, the elevation, and the enlightening of the negro race—is this country. If he failed in his appeal in this country, he must leave his people, and go to another land, and they must give up their design, and a most needy and neglected people must be forsaken. Mr. Crummel said he was anxious to remain with his brethren in the United States, and help to upbuild them; and he stood ready to suffer anything, and make any sacrifices, so that he might be one of the humblest agents in elevating his brethren, raising them above degradation, and breaking down the barriers of hindrance, which now prevented their temporal and spiritual progress. He concluded by the observation, that efforts of this kind for the spiritual good of the colored people in the United States, were of importance, not only to the black man, but likewise to the white. They would exert a most happy influence upon both races, and upon one common Christianity in that land. Notwithstanding some of the singularly excellent features of American Christianity, and some of the peculiar phases of American character, yet, unfortunately, the Christianity of his country lacked the great element of humanity. It needed a stronger presence of the idea of brotherhood. It was his firm conviction that this same African race, despised and scorned of men—they, and they alone, could furnish this needed element to the religion and civilization of that country. They both would remain unhealthy and incomplete, until the negro race were raised up and received as brethren.—(Abridged from the *Guernsey Star.*)

Our papers by the Acadia give us the following items.

At a Diocesan Synod, held in St. Andrew's Church, Glasgow, on the 30th ultimo, the assembled Presbyters elected as their Bishop, the Rev. W. J. Trower, M.A., late fellow of Oriel College, Oxford, Rector of Wiston, Sussex, and Rural Dean. Mr. Trower is the author of two useful volumes published by the Society for the Promotion of Christian Knowledge—one on the Gospels, and the other on the Epistles, for every Sunday and Holyday in the year; and, if we recollect right, he also put forth a very serviceable pamphlet at the time of the Hampden controversy.

The Glasgow Constitutional gives the following extract of a letter commendatory from an English Bishop, who thus speaks of Mr. Trower:—

"I can indeed speak of him as I can of few men. I have now known him intimately for twenty-four years, since the time when we were together at Oxford, and I have seen both the progress of his mind and religious opinions, and the trial of his character under various influences. When I first knew him he was an eminently spiritual man, who had been willing to renounce a fair inheritance (if need were) in order to obtain his father's permission (he being an eldest son) to serve in the sacred ministry of the Church.

* * * * * *

Amongst his brother Clergy he has been remarkable for his firm and loving moderation, winning even those he has been forced to oppose, and holding the truth of both the "Evangelical" and High Church parties, and the errors of neither. In his parish his ministry has been a simple earnest gospel Church ministry, and many will be the streaming eye if he is chosen to your See. In one word, If the Clergy of your Diocese want a ripe scholar, a sound divine, a man of a loving, gentle, patient, moderate spirit, yet one who will be firm even to the death for any great principle; a true English Churchman—a man, in these days of division, eminently free from party spirit, and a humble servant of our Lord Jesus Christ in sincerity and truth,—I believe they have such a man in Mr. Trower. I greatly, as for myself, shall lament his removal—for the Diocese of Glasgow I shall unfeignedly rejoice."

Well might h's Lordship lament the removal of such a man from the English Church.

The Consecration of the Bishop-elect is expected to take place at St. Mary's, Glasgow, on the approaching festival of St. Mathew (Sept. 21).

Germany is still very unsettled. To add to their difficulties, a new "German Catholic" movement is taking place in Vienna. Were this promoted by the heads of the Romish Church, we should hail it as the beginning of the Reformation, but we fear that it is but a fresh outburst of infidelity, which is likely to pervade the whole of Roman Catholic Europe.

The city of Rome is in a disturbed state, and it is said that the English Admiral has despatched a war-steamer from Malta to Civita Vecchia, to be at the disposal of the Pope, in case of necessity.

The English Parliament was progrued on Tuesday, 5th inst., until November 2d.

Tompkinsville, S. I., September 10, 1848.

At an informal meeting of the Vestry of St. Paul's Church, Tompkinsville, Staten Island, held immediately after Divine Service, on Sunday, the 10th inst., to take such measures as may properly express the sense of the Vestry and Parish at the death of Mr. Archibald Gordon,—the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased Almighty God, in his wise Providence, to remove from his earthly labors our esteemed friend and brother, Archibald Gordon, who for many years has zealously and efficiently served this Church as first Warden; and in all that concerned its welfare, whether in temporal or spiritual good, has ever taken a prominent, liberal, and important interest—therefore,

Resolved, That we are deeply afflicted, and heartily deplore the loss we have sustained in the death of our excellent brother and efficient officer of this Church; and that we cherish his memory with a fondness which rarely attaches to earthly friendships.

Resolved, That we sincerely condole with the bereaved family in their heavy and mournful trial, and earnestly commend them to the favor of the Almighty, and to the comforts of His holy Religion.

Resolved, That we regard it as a pleasing remembrance of our departed brother, that his last labors on earth, even on the day of his fatal attack, were devoted to the Church, in superintending (as usual) the Sunday School, animating and encouraging the teachers, though in the midst of a fearful epidemic, to sustain their several offices with fidelity and trust in God; and we are especially thankful to the Great Head of the Church, that his last act amongst us was to receive the blessed sacrament of the body and blood of Christ in remembrance of his meritorious Cross and Passion, whereby we alone obtain remission of sins, and are made partakers of the kingdom of Heaven.

Resolved, That a copy of the above, duly certified, be transmitted to the family of the deceased—and also that a copy be furnished for publication in the Churchman.

Resolved, That as a testimonial of respect and esteem for the deceased, the members of the Vestry wear crape upon the left arm for the period of thirty days.

(Signed,) GORDON WINSLOW, Rector.
M. H. VAN DYKE. Clerk.

At an informal meeting of the S. S. Teachers of St. Paul's Church, Tompkinsville, S. I., held in the School-room immediately after Morning Service, on the 12th Sunday after Trinity, September 10, 1848, the undersigned, at the instance of the Rector, were appointed a committee to draft resolutions expressive of the sentiments of the Teachers upon the death of Archibald Gordon, Esq., late Superintendent of their School.

In accordance with the duty assigned, they respectfully report the following resolutions:

Resolved, That the Teachers of this School have heard, with deep sorrow, of the death of their beloved brother, Mr. Archibald Gordon, who, by his very able and faithful services as their Superintendent, by his invariable kindness and amiability of deportment, together with his Christian consistency of conduct, has won their highest respect and affectionate esteem.

Resolved, That his untiring labors in our School deserve to be cherished with a grateful recollection, and should incite us to renewed exertion, in our several spheres, to sustain the cause in which he was so nobly engaged.

Resolved, That as afflictive, as they feel this visitation is—which has fallen upon them almost without a moment's warning, they would bow with resignation to this act of an all-wise Providence, who is righteous in every dispensation, and who alone knoweth the best time and manner of calling his children home; feeling assured, that however mysterious it may appear to mortal view, it has proceeded from the hand of mercy and of love.

Resolved, That while we deeply sympathize with the afflicted family and friends of our deceased brother, we would not have them "sorrow even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him."

Resolved, That as a token of respect, the School-room be hung with mourning for thirty days.

Resolved, That the Secretary of the Sunday School communicate a copy of these resolutions to the family of our deceased brother, and cause the same to be published in the New York Churchman.

(Signed) ISAAC A. VERMILYE.
GEORGE CATLIN.

CHRIST CHURCH, PIERMONT.—At a meeting of the Wardens, Vestrymen, and congregation of Christ Church, Piermont, Rockland county, convened immediately after Service, on Sunday morning, September 24th, the following proceedings were had:—

Mr. N. Quackenboss having announced to the congregation that the Wardens and Vestry had received official notice from the Rev. William F. Walker, resigning the rectorship of said Church, with a view to occupy another field of labor, proceeded to review, in a very eloquent and appropriate manner, the services rendered by Mr. Walker during the period of his sojourn among them: in the course of his remarks he took occasion to say, that the Church in Rockland county had, by the zeal of Mr. Walker, been planted, and by his sacrifices sustained; and, as a proper expression of the sense of the congregation, concluded by offering the following resolutions, which were unanimously adopted:

Whereas, The Vestry of Christ Church have apprised this congregation that their valued Rector, the Rev. William F. Walker, has deemed it proper to resign his pastoral relation to them, with a view to occupy another field of labor;—and whereas, the inadequacy of the support we have furnished him, renders it improper that we should refuse our assent to the step he has taken—therefore,

Resolved, That we have the highest pleasure in testifying to the energy, devotion, ability and success with which Mr. Walker has labored among us; and that we have witnessed with delight the perseverance and ardor with which he has extended his acceptable efforts to many other, and even distant, parts of our county.

Resolved, That we regard him as, under God, the means of giving life and being to our parish; and that so long as it continues, it will remain a monument to his praise.

Resolved, That his deportment as the faithful pastor in private, no less than his eloquence as a public teacher, has at all times commanded our admiration; and that in remembrance of the privilege we have enjoyed in the possession of these advantages, we find an incentive to render him the best assurances of unalterable attachment and regard.

Resolved, That the Wardens of this parish be a Committee to transmit to the Rev. Mr. Walker a copy of these resolutions, together with an expression of our unqualified regret that he is to be no longer our Pastor.

Messrs. STANFORD & SWORDS have just published a volume of ARCHDEACON MANNING'S admirable Sermons. We know of few superior.

Mr. WILEY has just issued another edition of Dr. CHEEVER'S volume entitled "The Pilgrim in the Shadow of the Jungfrau Alps."

CHURCH BIBLES, beautifully and correctly printed, expressly for desk use, can now be had at very reasonable prices. The new folio at Trinity is a sample, and others in quarto can be seen at No. 20 John street, where orders may be left for them. If imported for Churches by order, they are admitted free of duty—thus making a small discount upon the cost. Another advantage of ordering is, that they may be in any desired style of binding.

At the same place orders are received for all the publications of the *Venerable Society for Promoting Christian Knowledge*. A catalogue can there be seen. It is intended to send an order early in the ensuing month.

The first number of the "NEW YORK ECCLESIOLOGIST," published by the New York Ecclesiological Society, will be out in a few days.

It is proposed to print two sheets every two months. Any persons wishing to subscribe will please send $2, with name and address, to the Treasurer of the Society, Mr. W. A. McVickar, No. 8 Columbia College, New York.

REVIEW OF AYDELOTT'S "PROSPECTS OF THE CHURCH." Continued.

Another sin which is chargeable upon Churchmen is, in the opinion of the author, *Idolatry*. This is shown, 1. with respect to the CHURCH; 2. the PRAYER BOOK; 3. EPISCOPACY. When we come to examine into this charge, we find it to be but a repetition of the same old Puritan slander, which has always been advanced against the dutiful sons of the Church. Dr. Aydelott makes his views of Gospel truth the standard of sound theology, and then berates all those who differ from him. In doing this, he assumes some very startling positions, and uses exceedingly oracular language. One would imagine that *he* was an infallible guide, and gifted with knowledge to understand all difficulties and to expound all mysteries. But about this there may be two opinions.

1. How is Idolatry of *the Church* shown?

Too many among us "seem to think that they have given sufficient proof of a point when they have shown, or rather asserted, that the Church maintains it: and that to seek any farther is presumption. We take but a single specimen of this sort of idol worship, from a single discourse of a distinguished divine of our Church, one whom a large class among us acknowledge and glory in as their representative and leader,—or rather, as the oracle of the Church. 'The Church *provides*,—the Church *prevents*,—the Church *regulates*–the Church *guides*,—the Church *justifies*,—the Church *fortifies*,' &c.,—and all this glorification of the Church in the space of only twenty-two consecutive lines! Great is Diana of the Ephesians! And, be it especially noticed, that these '*prescriptions*' of the Church are all, forsooth, so many arguments for a more than half popish theology, and a system of Churchmanship utterly at war with the doctrines of grace 'and the liberty wherewith Christ hath made his people free.'"

We have given a pretty long quotation that our readers may judge of the decency and candor of Dr. Aydelott. It is easy to see where the shoe pinches. He finds his principles entirely at variance with the system of the Church in which unhappily he is a Priest. Hence he at every step is exposed to the charge of inconsistency, to say no worse. Therefore *he must teach* the Church, and *guide* the Church, and *regulate* the Church: *he* knows much better than those wise, godly, and learned men who compiled the Book of Common Prayer; *he* understands the Scriptures which they did not; *he* has Luther and Calvin for his masters, while they took merely the primitive Church; and of course there can be no comparison between their respective authority. Now if he were a Presbyterian, or Congregationalist, or any other schismatic, it would not certainly be an irresistible argument to say the Church teaches so and so. But Dr. A. is, as we have said, a Priest in the Church, and has sworn at God's altar to "*give his faithful diligence always so to minister the doctrine and sacraments, and the discipline of* CHRIST, *as the* LORD *has commanded, and as this Church has received the same, according to the commandments of God, so that he may teach the people, committed to his care and charge with all diligence to keep and observe the same.*" It will not do for him, then, when he is admonished that "the *Church* so teaches," to turn round and say "I do not care for the Church; I appeal to the Bible, as *I understand it;* away with all glorification of the Church; hurrah for Protestantism!" It will not avail him to say that this *argumentum ad hominem* is used to support "*a half popish theology*," by which he means the distinctive principles of the Church; and to inculcate "a system of Churchmanship at variance with the doctrines of grace," by which he means Calvin's five points, and the rest of the Puritan theology. In spite of all his bouncing and blustering about the "*oracle of High Churchmen*," which is a scandalously untrue insinuation, for they hold no *individual* to be oracular; and his blasphemous application of the heathen cry "Great is Diana of the Ephesians," which is used exactly in the way that an infidel would apply it; we hold him to his ordination vow and to the obligations consequent upon it. He has excluded himself from the liberty of thinking what he pleases and doing what he chooses, while he remains in his present office; and if conscious of the variance between his secret opinions and his solemn vows, he bawls "Idolatry," and "Popery" till his throat is dry, and his tongue palsied, the device is too flimsy to extricate him from his sad position. Either he made false professions when he was ordained, and is reponsible to the Great Head of the Church for the awful mockery; or he has since changed his views like the wretched Blanco White, and should like him, renounce his communion with the Church which he believes infected with grievous error.

II. This is still more apparent when we consider that attachment to the Prayer Book is termed by him "IDOLATRY." He graciously assures us that he "is very far from being insensible to the value of this *little volume*." What infinite condescension! "He was baptized in its words"—Is it possible! "He has wept in penitent gratitude under its ordinary [!] ministrations in the Sanctuary, and, *times without number*, [a poetical exaggeration] devoted himself to God in its solemn offices at the table of the Lord." Are these all its claims upon his veneration and obedience? Oh dear no: he hopes "his grave shall be blessed in its words, so full of light, hope, and holy comfort." And this is all he has to say. Why any pious layman might say the same. But our Author is a *Priest*, and bound to use this holy volume in his public ministrations. He has doubtless taught his people the nature, necessity, and privileges of Holy Baptism, as set forth in its pages; and offered the Eucharistic sacrifice, and administered the Holy Communion of Christ's Body and Blood, in form and manner, "as this Church hath received the same." Does he rejoice in the privilege of ministering in this form of "sound words," and setting forth these Catholic doctrines as the Church has commanded him to do? Nothing of the kind—He, perspicacious critic! "sees some very serious defects in this *venerable volume*," and we shall learn more fully by-and-by, what they are. "Who cannot see evidence of this *idolatry of the Prayer Book* in that language of unmingled, indiscriminate, extravagant eulogy so often poured out upon it?—in the continual refusal, even by those who have confessed its defects, to put forth the hand of reform, however conscientiously and reverently urged? [we shall soon give some specimens of Dr. A.'s *reverence!*]—and above all, in the frequent attempts and systematic efforts to limit even the preaching of the Gospel, and the circulation of God's Word, by the willingness of the destitute to

receive the Prayer Book? Surely such exaltation of our own work, and *virtually of ourselves*, must be highly offensive to Him who hath said that He will not give His glory to another. Either then, we must renounce this idolatry, put away this obstacle of *God's cause*, or He will be provoked to say, 'Ephraim is joined to his idols, let him alone'!" What a perfect master of logic our Author is—how sweetly and temperately the words "Idolatry," "exaltation of ourselves,"—"offensive in God's sight"—"obstacle of God's cause,"—flow from his pen: who would not conclude from this, that the Prayer Book is a very bad book indeed, and that the sooner it is done away with the better! But a truce to irony: the subject is too solemn for its employment: the shocking language and the fearful charges which this man advances against Churchmen, because they revere and obey the voice of the Church speaking to them in her authorized formularies, deserves sterner reproofs, and more unqualified abhorrence. Let your readers mark well the foregoing passages from Dr. Aydelott's work, and then consider that he is one of "the founders of the Parent Society," and the President of the "Cincinnati Auxiliary," and they can judge how true is the assertion of a correspondent of the Protestant Churchman, who tells its readers, that the Ev. Knowledge Society only desires to "*keep the Church as it is*," and to preserve the Prayer Book unaltered! Now that correspondent may say what he believes to be true, and may have been imposed upon by men more cunning than himself: if so, it shows that the officials of the Society which he defends have one way of proceeding in New York, and another in Cincinnati. Here they mask their ulterior objects, there they openly avow them: here the brethren are but babes in the Puritan faith, there they have attained to the full stature of its standards. Here it is very wrong to find fault with the Prayer Book, or its compilers, and Low Churchmen use very fine *words* of eulogy; but how much these are worth will appear from the fact that the Prot. Churchman published the Cincinnati Address with a flourish of laudation which is quite equal to anything which has been said in it about the Prayer Book. And the abuse by Dr. Aydelott of Bp. Hobart, and the High Church party in general, was allowed to pass by the *Hobart-loving* conductors of that paper, (the *nominal* editor included) without any opposition or protest. When such is their line of action, they must not think to throw dust in the eyes of the public by the boisterous outcry of "The Church as it is."

III. The third object of our Idolatry is Episcopacy. "This," the candid author says, "is so obvious to every unprejudiced man of ordinary discernment [like himself forsooth!], and the least serious feeling, that it *needs neither arguments nor instances to prove it*." This is capital! a good, round, bold assertion, resting on the unsupported foundation of Dr. Aydelott's *word*. He then gives us some pages of lamentation, in which the aid of his dark lantern is especially remarkable; and tells us that "we have so many exceedingly small men in our high places [because] they *exalted* the Bishop, and the Bishop exalted them; a process this which throws no little light upon the progress of Episcopal idolatry." To any one who has read, as we have, Major Douglass's two pamphlets, these words will exactly describe the state of things in Ohio, and especially that portion of it called *Gambier*; and we thank the Doctor for enabling us to call attention to the fact.

"The continual tendencies of the idolatry of Episcopacy is," quoth Dr. A., "to *unman* the ministry of the Church—not merely a part, but the whole ministry." And then he does give a *fact*, and the narrative is so good, that we give the whole verbatim.

"Not long since, a candidate for the second order of the ministry, [Mr. Mulcahey,] had, during his examination, shown himself radically, vitally, fundamentally" unsound in the faith, [nonsense!] A presbyter [Rev. J. W. Cooke,] who was present both at the examination and ordination, refused to unite in the imposition of hands, and published the whole matter to the world. [And a nice mess he made of it.] How could he do otherwise?—though this was ruin to the young man in the estimation of all enlightened, pious people. [Mr. M. is not ruined yet, nor like to be—the slanderer is biting on a file.] But the examiner, the author of the statement, had discovered that the Bishop [Henshaw] also, by his own avowal, had equally departed from the Gospel—[i. e. the Bishop and the Deacon were equally sound in the faith]. Here, then, was a still more sad and fearful fact. [Stuff!] Surely the spirit of the man was stirred to its very depths [not very deep that], and he lifted up a voice of warning so loud and solemn, as to make every ear to tingle in the congregation, and throughout the Church! Not at all. [You are right there my friend.] Listen to the unhappy witness himself—'*I was confounded.* It seemed for the moment *either that I must remain silent, or appear to question the orthodoxy of my Bishop. It would be presumptuous in me to discuss that point at all,—with that I can have nothing to do*.' How profound the prostration, [We admire his *prudence*.] What a pitiable predicament for an otherwise estimable and excellent minister of the Gospel to present himself in before the public! The very self-same thing which in his view was '*radical, vital, fundamental*,' against the candidate, a Deacon, and of course an insurmountable obstacle to his ascent, must not afford the slightest ground even to question the orthodoxy of the Bishop. Is this the 'wisdom which is without *partiality*'? Surely a simple-hearted, manly, unperverted piety would have thought and felt very differently! But here the same conscientiousness, which refused, with a resolution not to be shaken, all concurrence in the ordination of an unsound Deacon, shrunk back with a mysterious and insuperable dread from the bare thought of questioning the soundness of the Bishop—the patron and ordainer of this very Deacon!" This is really very good, and shows most conclusively the folly of Mr. Cooke's conduct. He fancied himself much wiser than the poor Deacon; and found the Bishop whom he *knew* to be wiser than himself was on the same side. This was a poser with that gentleman. The shock opened his eyes—and while he was *all-confounded*, the ordination went on. He recovered sufficiently to publish his griefs to the world: High Churchmen laughed, Low Churchmen cried, and Dr. Aydelott scolds. "Alas, poor Yorick!"

In the censure contained in the next paragraph we cordially join, provided only it be rightly applied. "The unhappy influence of the idolatry of Episcopacy upon the individuals themselves who are the objects of it:—its effects upon their personal religion, their ministrations *generally*, and their whole tone of character; its tendency to produce a grasping after power, and to lead to measures and to practices, which, in others, had they dared to attempt them, would have called forth instant and stern condemnation: these things we may only glance at just now. They deserve an extended notice, 'and the deplorable state of the Church [in Ohio?] imperiously calls for it." None can know better the proceeding in the Diocese to which he belongs than Dr. A. himself; and we doubt not he could, if he chose, make revelations equally interesting and startling with those of the ex-President of Kenyon College. If he will give a book of *such facts* we shall not find fault; on the contrary, we doubt not that our commentary will be one of laudation. Probably, also the Parish of Ashtabula could render him valuable assistance; nor need the inhabitants of Cleveland be wholly silent. He might also tell us why Mr. Lester Janes so quickly apostatized from the Church; and what is the theological course pursued at the Gambier Seminary. [To be continued.]

For the Churchman.

Rev. and Dear Brother.—I send you the following communication with a request that you will give it a place in the Churchman. I have already sent it to another Paper; but as it is the last of a controversy of which all have heard much, and as it contains in brief the grounds on which I have acted, I wish that all Churchmen may see it. I do not feel the need of it for my own defence, the Board having, as I think, placed me above the necessity of such defence; but I do not feel less desirous, on that account, that every Churchman should understand the policy which I have pursued and my reasons for it. I will, therefore, ask it of others, as I do of you, to give this communication a place in their columns as a favor to me, excepting those who published the Seceders' Letter to our Church, and of them I ask it as an act of justice. I have made considerable enlargement and perhaps improvement of the article in this second copy.

I am, Rev. and Dear Brother,
Yours sincerely,
Horatio Southgate.

A Letter to certain Seceders from the Armenian Church by whom a Communication has been addressed to the P. E. Church in the U. S. A.

(Conclusion.)

I have now only to conclude what I have to say with a brief summary of what I have already advanced in my Letter.

It is alleged in your favor, (1) that you were separated from your Church on account of new terms of Communion which were proposed to you; and (2) that, after your separation, you were persecuted by the Armenian Patriarch.

My position is, (first,) that no new terms of Communion have been or are proposed to you; and, (secondly,) that the Armenian Patriarch has not persecuted you.

The question is not, whether there are corruptions in the Armenian Church, nor whether any of you have received indignities from any other source than the Armenian Patriarch. These are subjects which do not enter into the questions between us.

The inquiry, then, is simply this: "Have new terms of Communion been proposed to you?" "Has the Armenian Patriarch persecuted you?" I take the negative without any hesitation, and with a perfect conviction of its truth.

My reasons for this conviction are the following.

I. The Armenian Patriarch has not proposed new terms of Communion to you: for,

1. He has often and strongly declared to me that he has not.

2. He has offered to receive any who return, without requiring new terms.

3. I have been the agent in restoring some and keeping others in the Church on these conditions.

4. Many others have returned on the same conditions. The missionaries themselves have, inadvertently but clearly, testified to this in every case when they have noted a return. I have quoted the passages from their writings.

5. I have seen, and heard the testimony of, various individuals who have been present when the Patriarch was receiving returned seceders, and they have unanimously borne the same testimony. These are among the most respectable men of your Nation.

6. The document containing the alledged new terms was never heard of till after your secession.—It was first published by the missionaries some months subsequently. I never saw or heard of it till May 24th, four months later. The idea of attributing the secession to it was evidently an after-thought.

7. I have inquired diligently among the Armenians who must have known of it if it had been issued by the Patriarch, and they have all testified that they knew nothing of it. Whether it even exists in Armenian, excepting in your own copy, is doubtful. I have been unable to find a copy among the Armenians themselves. I do not believe that it is to be found.

8. It does not profess to bear the Patriarch's seal or signature, and is therefore without authority, destitute of the indispensable proof of authenticity, which it would certainly have, if his.

9. I have seen the signatures of all the returned seceders, and not one of them is appended to any such document. They are on blank paper, and attached to it merely as testimonials of their return.

10. What the Patriarch required by them was, that they should remain quiet and peaceable members of their Church. To their willingness to do this, their signatures testify. The great subject of complaint was not heresy, but refractoriness. This requires no form of faith, nor was any particular form imposed.

11. The Patriarch has not the power to put forth such a document. It is a new Creed. It would be an act of daring which would be accompanied with the greatest danger to himself. It must emanate from a Synod, or, at least, from the Catholicos.

12. The Patriarch offered to restore you on such terms as I would propose. He did this upon very high authority. But he knew beforehand, from my frequent conversations with him, that such terms as your alleged new Creed contain, could never have my sanction. He had, therefore, no idea of imposing them. The reasons why this offer was fruitless, are given in the body of my Letter. They pertain only to your own backwardness.

13. He was formerly reported by the missionaries, your patrons, as a friend of "evangelical views."—He continued to be so reported until they commenced a refractory course, which he disapproved. They then began to abuse him. But there is no evidence of any change in his own views since he was announced as their friend.

14. The Patriarch is informed, within my knowledge, of sundry individuals in his Church who dissent from the views contained in that document.—Has he excommunicated them? On the contrary, he has declared to them his own dissent and agreed with them in theirs. One of these persons was sent by me to the Patriarch.

15. The Patriarch has declared to me explicitly and repeatedly his own views on the subject embraced in that document, and they are such as must have effectually prevented him from enforcing or sanctioning it.

16. He has offered and still offers to restore you without it. Many have so been restored. Your reference to it, therefore, as the source of your schism is unfounded. Even if he had put it forth, his present disavowal of it and the possibility of your return on pure and Catholic terms make your schism still unjustifiable on your own grounds; for

17. This pretence of the new Creed taken away, your justification falls by your own admission, since the sole ground upon which you place it, is, that you were required to sign a new Creed, and that without this you could conscientiously have remained in your Church. The missionaries take the same ground. I have given your words and theirs at large in this Letter. But as no new Creed is *now* enjoined, (as all admit,) your justification loses its sole support. You are in unnecessary schism.

18. Even if the Patriarch had proposed a new Creed, and still maintained it, your position would not be justified, for as he has not a right to do so, your duty would be a protest. True reformers would have done this. You could have appealed to your Catholicos, his ecclesiastical superior, or to a Synod.

19. You say that "no such Creed has up to the present time been framed and enjoined upon the members of the Armenian Church as necessary to be received," and you expressly call this "a new Creed invented by the Patriarch." Why, then, did you not resist it on the Church's ground? Why abandon her and raise a hostile sect against her, which you are laboring to increase by proselytism from her? This is manifestly unlawful, she being by your own confession, in the same position with yourselves with reference to this new Creed, if it really exists.

20. A new form was drawn up by a notorious Romanizer in the Armenian Church, who is now in a fair way to follow your example of secession. He induced the Priest of his own Parish to use it. If this be the same with the document put forth by you, it has no authority whatever. If it be not the same, I cannot find the least trace of your document among the Armenians. I have seen neither in Armenian, and only yours in what professes to be a translation. I believe it to be a forgery if used by any Priest or Bishop in the name of the Patriarch. This, or some other form (for the times have been prolific in such creations,) has been seized upon by the missionaries to justify their schism, without inquiring into its history or authenticity.

21. Your schism was formed, as I shall presently show, before the Patriarch called you to account at all, and of course before he could have attempted to impose a new Creed upon you. It is idle, therefore, to say that any new Creed was the cause of your schism.

II. On the subject of persecution my own opinion is as follows:

1. I have thoroughly examined the alleged cases of persecution. Some, a good part, I have found to be gross fabrications. Some contain a portion of truth mixed with such essential errors in the reports of them as materially to change their character.—Some, a very few, are manifest cases of wrong, which called for the interference of the British Ambassador so justly and judiciously accorded to you. None of them are acts of persecution by the Armenian Church, or emanated in any degree from the Patriarch.

2. The Patriarch openly took stand against all violence in matters of religion immediately on his entering upon office in 1844. The missionaries themselves at the time testified to this, as I have shown from their own writings.

3. In 1845 he suspended and sent to a monastery a Bishop who advocated compulsory measures for the disaffected in his Diocese, the disaffected being of your party.

4. He has often told me that he was opposed to force in religious matters, and that he did not believe that such a system at the present day could be carried out.

5. At an early period in the late troubles, he engaged to take up any cases that I would point out to him. He himself declared explicitly against all acts of persecution.

6. He took up several that I brought to his notice, and acted promptly and efficiently in correcting them.

7. He issued the most stringent injunctions against acts of violence, three of which I have published.—He denounced in one of them such acts as deserving excommunication.

8. On the other hand, there is not the slightest *documentary* evidence of the Patriarch's having persecuted. It rests entirely upon the assertion of the missionaries, who know nothing of his real proceedings beyond what they have seen abroad; and,

9. No *overt* act of persecution is even pretended against him, so far as I have seen. Things that have occurred and things that have not occurred have freely been imputed to him as the secret author, without even the slightest attempt to show a connexion between them and him. I can understand from the freedom with which the missionaries have attributed to me malignity, envy and a persecuting spirit, how they have come to exercise the same judgment upon the Patriarch. They have even charged me with *acts* of persecution, of which I never heard. Why may they not have done the same to the Patriarch?

10. I have not been able to find an Armenian besides yourselves who has attributed such acts to the Patriarch; but some have blamed him for his leniency, and he has had serious trouble among his people on this score.

11. Such acts, when they have arisen, have come, first, from vulgar mobs which no Patriarch could control; secondly, from the loss of reputation on the part of the seceders on account of their breaking up the unity of the nation, which has caused former friends and patrons to withdraw from them; thirdly, from their own imprudence in some instances.

12. These acts prove nothing as to the religious character of the movement. When the Papal Armenians seceded from the Armenian Church, their sufferings were incalculably greater than any that you can boast. They were banished in a body from the city, though consisting, not like you, of two or three scores, but of thousands, and among them some of the wealthiest of the citizens. They were compelled to perform a long and tedious journey in the depth of winter, which proved fatal to many.—Their goods were confiscated and every possible indignity heaped upon them. This was done in less enlightened times, by order of the Sultan, and not, even then, through the agency of the Armenian Church. A powerful Armenian was the instigator. Now, *you* have suffered nothing like this, even by your own showing. Therefore, according to your mode of reasoning, the Armenians are much more violently opposed to Romanism than to your peculiarities, which you ingeniously denominate "Protestantism."

13. Such acts, in their original cause, arise from the indignation of men at seeing the unity of the *Nation* interrupted. They are always to be expected in such cases. They are common even in more enlightened lands. They are the acts of a few, and those the most unfit to judge of a religious controversy.

14. The most intelligent and respectable of the Armenian community have disavowed to me again and again the perpetration of such acts, and have viewed with something like indignation the imputation to them and to the whole Nation and Church, of proceedings for which they were not responsible and which they highly disapproved.

15. You are yourselves chiefly responsible for these acts, or rather your missionary patrons, for they have wilfully and unnecessarily brought you into a state which they fore-knew must have some such accompaniments. They express their gratitude and surprise that they were no more severe and protracted, as well they may.

16. I have myself, in the strongest terms, urged upon the Armenian Patriarch and the principal men of the Armenian Nation, the most energetic efforts for the suppression of such acts. I have labored, according to my ability, to arrest them. I have succeded in various cases, some of which I have recorded in this Letter.—I have, furthermore, urged upon those in influence, to present no obstacles to the enjoyment by yourselves of full civil rights as a distinct community. I think that such separation from the *nation*, (excommunication from the *Church* having been effected,) is most desirable for the Church itself, most just to you, and most salutary as a check upon your future growth.

17. All the members of my Mission have been of the same mind with myself in this matter, and two Presbyters then connected with the Mission have borne the same testimony.

18. If I had the slightest suspicion that the Patriarch had persecuted, I would not hesitate to declare it. I utter the sincere conviction of my mind when I say, I believe him to be wholly innocent. If he had persecuted, I could hardly fail intimate as I have been with his proceedings, to know it.

(To be Continued.)

Rev. Calvin Colton.—We are glad to be able to say, that Mr. Colton's voice, the condition of which has for some years disqualified him for the discharge of public ministerial functions, is restored, and that we have reason to hope it will remain permanently so.

Domestic Intelligence.

New York.—*Consecration and Ordination.*—On Thursday, September 14th, the new church, recently built in the parish of New Windsor, Orange co., was consecrated to Almighty God by Bishop De Lancey, by the name of St. Thomas's Church. The Bishop and Clergy, in surplices, went in procession from the residence of Chr. Miller, Esq. The instrument of donation, and request for consecration, were read by the Rev. Dr. Henry of New York, and the sentence of consecration by the Rev. Mr. Embury, Rector of the parish. Morning Prayer was said by the Rev. Dr. Robertson of Fishkill, except the Lessons, which were read by the Rev. Dr. Brown, of Newburgh. Sermon by the Bishop: after which, the Rev. Thomas S. Preston, minister of the Church of the Holy Innocents, at West Point, and the Rev. Alexander S. Leonard, assistant minister of St. Clement's, New York, Deacons, were admitted to the Holy Order of Priests. The candidates were presented by the Rev. Dr. Henry, who, with the Rev. Drs. Brown and Robertson, and the Rev. Mr. Embury, united with the Bishop in the laying on of hands. The other clergy present, were the Rev. Mr. Walsh, of Maspeth, L. I., and the Rev. Mr. Hawksley, of New Marlborough. The Holy Communion was administered by the Bishop, assisted by the Rev. Mr. Embury.

The new church is of gray stone, built in the early English style, and consists of a nave and chancel, and south porch. The roof is open timbered, the beams and planks simply stained. The wood work of the chancel and the pews are of oak. The walls of the church are low, and well buttressed, and the roof well proportioned. The proportion between the size of the nave and of the chancel, is good; and when the proposed tower at the north end, shall be added, it will give the requisite expression, which is the only thing wanting to make it one of the most correct and pleasing erections of its kind.

Vermont.—The Annual Convention in this Diocese was held at East Poultney, on Wednesday, the 24th inst. The Bishop was present, and something more than half of the clergy. The lay representation was less than usual. This was owing, mainly, no doubt, to the extreme point at which the Convention was held this year. Great harmony prevailed in the deliberations of the Convention, and the religious exercises were fully attended, and seemed deeply to impress the congregations of devout worshippers.

One important alteration in the Canons was adopted, by which the Standing Committee will hereafter consist of an equal number of the clergy and laity. There is nothing specially encouraging in our prospects at present, and still no settled feeling of discouragement seemed to prevail. The Bishop in his Address to the Convention beautifully summed up the multifarious causes of the present increased worldliness which seemed everywhere to prevail. The officers of the present year are:

Secretary.—Rev. George B. Manser.
Treasurer.—N, Parker, Esq.
Standing Committee.—Rev. Drs. Hicks and Clapp, and Rev. Mr. Manser, and Messrs. Redfield, Shaw, and Seymour.
Delegates to the General Convention.—Rev. Drs. Clapp and Hicks, Rev. Mr. Manser, and Rev. Mr. Blockoller, and Messrs. Williams, Redfield, Shaw, and Aldis.

September 23, 1848.

Maryland.—*Confirmations.*—On Sunday, the Twelfth after Trinity, September 10th, from St. John's Church, St. John's Parish, Baltimore and Harford counties, two persons.

On Monday, September 11th, in Christ Church, Rock Spring, Harford county, nine persons.

On Saturday, the 16th, in St. Luke's Church, Bladensburg, three persons.

On Sunday, the Thirteenth after Trinity, in St. Mark's Church, Zion Parish, Prince George county, three persons.—*Church Times.*

Obituary.

Died, in Montpelier, Vt., August 25th, Miss Amanda Phinney. She was the longest standing communicant in that parish, having been confirmed in 1837, about the time of the formation of the parish, or somewhat earlier. She was a woman of uncommon sweetness of temper, of child-like simplicity of character; of great truthfulness in all the duties of life; a most sincere and devoted Christian, and enthusiastic in her admiration of the Church, and everything which legitimately concerned its doctrines, its devotions, or its interests. She had no horror of baptismal regeneration, of the word altar, of priestly absolution, of the real presence in the Eucharist, or of the minister praying with his book to the people. Nor was she any champion of any of these things. She rather chose to let others do, and believe, what to them seemed meet. She loved her friends dearly, but more than all she loved her Saviour; and as his only representative here below, she fondly clung to his body, the one holy, Catholic, and Apostolic Church, for which He freely offered up His life; and her earnest prayer to Almighty God ever seemed to be, that she too might be counted worthy to suffer, and to die for the cause of her Blessed Lord and Master.

She died in a portion of the town remote from the parish Church, at the house of a sister. The funeral was one of those rural solemnities, which so much impress the large congregations which assemble on such occasions. It was deeply interesting to witness the awful stillness of the crowd listening, for the first time in their lives, to the solemn tones of the burial service.

It was beautiful to behold, too, the perfect acquiescence manifested in every countenance, when the parish minister, the Rev. Mr. Manser, testified, in strong terms, to the pre-eminent Christian excellence of the deceased, and how surely she excelled all her companions, left behind. It seemed the universal voice of all present, that the purest member of our communion, the brightest ornament of our parish, the one fitted for heaven, had now been called away. It seemed sad to reflect, that she who, during all our existence as a parish, had always been in her place, the first to bend her knee in solemn prayer before the altar, the slowest to depart, should be no more seen on earth; that her voice was silent; her place vacant; her body laid in the dust, "waiting for the resurrection of the last day and the life of the world to come."

Randolph, Septembes 18, 1848. J. F. R.

Died, in the parish of St. Paul's Church, Hoboken, N. J., on the 13th Sunday after Trinity, the 17th inst., Abraham, son of Abraham L. Van Boskerck.

Consumption, that mysterious precursor of death, blighted the life of this youth of nineteen summers. Words that told of repentance towards God, and faith in Christ, were elicited from him to the consolation of relatives, and friends, and pastor—who all bent the intense ear to catch the last voice of the dying Christian youth. He left for some absent ones of sacred kindredship with him, a message of simple beauty—"Tell them I am gone to heaven."

"I saw the black pall o'er his relics extended,
I wept, but they were not the tear-drops of wo:
The prayer of my soul that in fervor ascended,
Was, "Lord, when Thou callest, like him may I go!"

R. F. B.

Died, at her residence, near Delaware, Walworth county, Wisconsin, on the 31st ult., Mrs. Emma Jane Thomas, wife of George Thomas, Esq., one of the Wardens of the Church at that place.

In the death of Mrs. Thomas, society lost an useful ornament, her husband an affectionate wife, her children a tender parent, and the Church of Christ, a truly amiable and consistent member. A professing Christian from her 16th year, she eminently exemplified in her daily walk, how much lustre unaffected piety can add, to the native loveliness of the female character. Her piety, was of that gentle unobtrusive kind, which is manifested in action; not evaporated in words.

A few days previous to her decease, she was in her wonted place in the choir, singing the praises of Jehovah: but she is now, we believe, united with the Celestial Choir, whose harps are ever attuned to the triumphs of redeeming love.

"Blessed are the dead, who die in the Lord."

Departed this life, September 11th, 1848, at her residence, near Cleveland, Ohio, Mrs. Elizabeth Amelia Varian, wife of the Rev. Alexander Varian, in the 47th year of her age.

A bereaved husband and eight children are left to mourn her loss.

Died,

August 14th, at his residence in Columbia, Herkimer county, N. Y., in the 84th year of his age, Elias Benedict, Esq., brother-in-law of the late Judge Jacob Hagerman, of New York.

The deceased was a most worthy man, respected and beloved at home and abroad by a large circle of relatives and friends.

In New Haven, Ct., on the 11th inst., Mary Ann T., wife of John B. Kirby, and daughter of Capt. Thomas Burgis, of Guilford.

Notices.

☞ A Stated Meeting of the New York Ecclesiological Society, will be held at St. Paul's Sunday School Room, on Monday, October 2d, at half-past 7, P. M. Entrance from Vesey street.

By order of the Committee,
Thomas S. Preston, Rec. Sec'y.

New York, September 23, 1848.

General Theological Seminary.—The Exercises of the Seminary will be resumed on Monday next, the 2d day of October, pursuant to the Statutes. Morning Prayer will be celebrated in the Chapel at 10½, A. M.; after which, applicants for admission will be examined by the Faculty.

John D. Ogilby, Dean of the Faculty.

Chelsea Square, September 27, 1848.

St. Peter's Church, Brooklyn.—Divine Service is regularly held at the hours of half-past 10, A. M., and half-past 7, P. M., in the large rooms in Power's street, near Atlantic street. Sunday School at a quarter-past 9, A. M. All persons friendly to the extension of the Church in this flourishing portion of the city, are respectfully invited to attend.

Contributions of money, or of books, for the formation of a Sunday School and Parish Library, will be thankfully received by A. H. Washburn, Esq., corner of John and Nassu streets, New York, or by Rev. Wm. Staunton, Rector, Warren street, 4th cottage from Clinton street, Brooklyn.

Brooklyn, August 26, 1848

To Correspondents.

"Ruber," "H.," "Advocate," two contributions from "N. N." and "Catholicus," are received.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 19th inst., the Treasurer has received the following contributions:

From St Mary's, Laurel Hill, Miss, 40; Jackson, Tenn, 20; a friend to Domestic Missions, per the Rev Dr Upfold, rector of Trinity ch, Pittsburgh, Pa, 150; Zion ch, Sandy Hill, 90; from the S S of the Ch of St Cornelius, Governor's Island, for the Christian education of an Indian boy, 2 60; St George's, Hempstead, L I, half, 1 70; from a member of St George's ch, Newburgh, N Y, addition to the collection, 10; from a little boy, same parish, 12½ cts. Total, $225 32½.

THOMAS N. STANFORD, Treas.,
New York, September 26, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since his report of 19th inst:

From St George's ch, Hempstead, L I, half, 1 70; J Dimick, for Africa, 3; Zion ch, Sandy Hill, N Y, 4 57; Somerset Parish, Somerset co, Md, Rev Jos J Nicholson, rector, 5; do, for Constantinople, 5—10; from St Peter's ch, Charleston, S C, towards support of Bishop Boon, China, 381 40; Patapsco Female Institute, Ellicott's Mills, Md, for Constantinople, 12. Total, $409 87.

J. SMYTH ROGERS, Treas.,
New York, September 26, 1848. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 19th inst.:

From Miss Amy B Ballow, annual, 2; from weekly collections in St Paul's ch, Vergennes, Vt, Rev Foster Thayer, rector, 6; St Paul's ch, Hoboken, Rev R F Burnham, 5 16; St George's ch, Hempstead, Rev O Harriman, 1 70; Grace ch, Van Voorst, N J, Rev A C Patterson, 20; St Paul's chapel, Rev Wm Berrian, D D, 61 20; Christ ch, Poughkeepsie, Rev Samuel Buel, 33. Total, $129 06.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, September 26, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums, since his report of 19th inst:

From William B Ballow, 1; Miss A Aurora Ballow, 1—subscribers—2; St Paul's ch, Hoboken, Rev R F Burnham, 3 43; St George's ch, Hempstead, Rev Orlando Harriman, 1; Grace ch, Van Voorst, N J, Rev A C Patterson, 2 01; Ch of Annunciation, Rev S Seabury, D D, 30 11; collection at Convention, St John's chapel, Rev Wm Berrian, D D, 48 01. Total, $86 56.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, September 26, 1848.

Nashotah School.—The subscriber acknowledges the receipt of the following sums for this Institution:

From Zion ch, Pierrepont Manor, N Y, 10; "more anon," 10; a lady of St Stephen's, Litchfield, 2; L Brown, 5; Christ ch, Tarrytown, 10.

Contributions in money, books, clothing, provisions, or any other articles of value, received and forwarded by
Thomas N. Stanford, 139 Broadway.

September 30, 1848.

Church of St. Cornelius, Governor's Island.—Contribution made by soldiers for inscribing Texts on the walls, 8 75; for same purpose, from William Kendal, 5; do, from Miss Laura Collet, of Burlington, N J, 4. Total, $17 75.

JOHN MC VICKAR, Chaplain, &c.
New York, September 28, 1848.

Nashotah.—The undersigned gratefully acknowledges the receipt of $25, from the S S Teachers of Zion ch, N Y, for the support of a Divinity student: also, $25, from the Sunday school scholars of the same, for another Divinity student, through the hands of the Rector of the Parish, the Rev Richard Cox.

James Lloyd Breck,
For the Nashotah Mission.
Nashotah-lakes, Wis., 13th September, 1848.

Advertisements.

CHEAP ANCIENT AND MODERN BOOKSTORE, 146 Nassau Street, New-York. The subscriber respectfully informs all Literary Persons, Students, Scholars and makers up of libraries generally, that he has added to his stock, the present season, ten thousand new volumes principally received from Europe. He is determined to sell those, as well as every other book he possesses, at prices unprecedentedly low for cash. In every branch of religious knowledge, not to specify names, he has the writings of the greatest divines, including many of the Greek and Latin Fathers. He has a very extensive collection of the Greek and Latin Classics, of the choicest editions. In Miscellaneous Literature, all the works commonly on sale, together with books out of print, and otherwise very rare, that he thinks cannot be had in any other book store in the country. He is also largely supplied with books on the following subjects, viz: Agriculture, Botany and Rural Sports; Books relating to America; Architecture, Illustrated Books, Atlasses, Numismatics and Works on Antiquities; History and Biography; Cookery and Domestic Economy; Education; European Topography; Heraldry; Books relating exclusively to England and Ireland; Works relating to the Jews; Lexicons and Dictionaries; Logic, Metaphysics and Polical Economy; Mathematics and Natural Philosophy; Military Books; Musical Works; Natural History and Geology; a large collection of curious and rare Pamplets, bound in vols., Periodical Literature in whole sets and odd vols.; Phrenology, Physiology and Mesmerism; Astrology, Necromancy and Fortune Telling; Poetry, Shakspeariana and the Drama; 1000 vols. Sermons; Works on Slavery; Commentaries on the Bible; French, Spanish, Italian and German Books; Hebrew, Arabic, Chaldee and Chinese Works, Voyages and Travels; Guide Books, Gazetteers and Maps of every description; Law and Medicine; School and College Books endless in number and variety; Blank Books of every kind; Chemistry, Metallurgy, Geology, Mechanic Arts, Engineering; Surveying, Banking, Exchange, Assurance, and works on curious and out-of-the-way subjects, which admit of no classification. JOHN DOYLE,
Cheap Ancient and Modern Bookseller,
Sept. 23—tf 146 Nassau Street, New-York.

MANNING'S SERMONS.—New Volume of Sermons, by Henry Edward Manning, A. M., Archdeacon of Chichester. Second series. First American from the 4th London edition. 1 vol. 8vo. Price $1 25. Just published, and for sale by
Sept. 30. STANFORD & SWORDS.

BISHOP WILSON on the Sacrament.—Just published, a short Introduction to the Lord's Supper, by Bishop Wilson, a new and beautiful edition, adapted for the American Church.
September 30. STANFORD & SWORDS.

A YOUNG GENTLEMAN can be accommodated with Board in a quiet, respectable family, where the comforts of a home can be realized. Please address "G. W. J.," No. 4 Thames street, New York.

WANTED, a situation as Sexton, by a person who has had several years experience. The best of reference given. Apply at this office, by letter, directed to "Sexton." September 30.

CHURCH BOOKS at Reduced Prices.
D. Appleton & Co., 200 Broadway, beg to invite the attention of Clergy and Laity to the following valuable Church Publications. A still further reduction from the advertised *reduced prices* will ma'e when an assortment is taken.
Arnold's Rugby School Sermons. 12mo., reduced to 50 cents.
Anthon's Catechism on the Homilies. 18 mo., 6 cts.
——— Easy Catechism for Young Children, 6 cts.
A Kempis, Of the Immitation of Christ. 16mo., $1.00., reduced to 75 cts.
Burnet's History of the Reformation. Edited by Dr. Nares. Best Edition, 23 portraits. 4 vols. 8vo., $8.00, reduced to $6.00.
——— Cheap Edition, 3 vols., $2.50.
Burnet on the Thirty-nine Articles. Edited by Page.—Best edition 8vo. $2.00.
Beaven's Help to Catechising. Edited by Dr. Anthon, 6 cts.
Bradley's Sermons at Clapham and Glasbury. 8vo., $1.25.
——— Practical Sermons. 8vo., 1.50.
——— Family and Parish Sermons, comprising the above. 2 vols. in one, $2 50.
Cotter. The Romish Mass and Rubrics. Translated, 38 cts.
Coit, Dr. Puritanism Reviewed. 12 mo., $1.50, reduced to $1.00.
Churton's History of the Early English Church. $1.00, reduced to 75 cts.
Chrismas Bells and other Poems. 16mo., 75 cts., reduced to 50 cts.
Evan's Rectory of Valehead. 16mo., 75 cts., reduced to 50 cts.
Faber on the Doctrine of Election. 8vo., 1.75.
Sresley's Partrait of an English Churchman. 75 cts., reduced to 50 cts.
——— Treatise on Preaching. 12mo., $2.35.
Hook. The Cross of Christ; Meditations on our Saviour. 63 cts., reduced to 50 cts.
Hooker's Complete Works. Edited by Keble. 2 vols., $4.50.
Ives, Bishop. Sermons. 16mo., 63 cts., reduced to 50 cts.
Jarvis, reply to Milner's End of Controversy. 12mo., 75 cents.
Keble's Christian Zear, handsomely printed. 16mo., 75 cents.
Kip's Double Witness of the Church. 12mo., $1.00.
Lyra Apostolica. 18mo., 75 cts., reduced to 50 cts.
Light in the dwelling. By the author of "Peep of Day," etc. 8vo., $1.25.
Marshall's Notes on Rpiscopacy. Edited by Wainright. 12mo., $1.25, reduced to $1.00.
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PIANO FORTE AND SINGING. A Lady, who completed her education in Paris, and resided several years in that city, would be pleased to make an arrangement with an established school in New York, or some adjacent town, to give instruction on the Piano Forte and in Singing; or to attend pupils at their residence. The most satisfactory references, in this city, as to character and qualifications, can be given. Address L. L., care of Messrs. William Hall & Son, 239 Broadway; or at this office.
September 30.

PRIVATE COMMUNION SILVER.—The subscribers have just received Private Communion Setts, of an entire new pattern, and quite portable, made of the best sterling silver. Also, Plated, do.
Sept. 30. STANFORD & SWORDS.

REPRINT of the Journals of Conventions—Diocese of New York, 1785 to 1819, in one volume, 8vo. sheep.
Definitions of Faith and Canons of Discipline of the six Œcumenical Councils, &c. Hammond, 1 vol. 12mo. muslin.
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The Offices, Duties, and Responsibilities of Wardens and Vestrymen. 12mo. pamphlet.
For sale at the Depository, No. 20 John street.
September 23.

THE Twelfth Annual Examination of the Pupils in the Poughkeepsie Collegiate School will commence on Tuesday, October 2d, and be continued three days. The Patrons of the School, and Parents who desire to place their sons in one of the best Boarding Schools in our country, are particularly invited to attend.
CHARLES BARTLETT, Principal.
September 23—2t

SWORDS'S Almanac for 1849.—The subscribers respectfully solicit from the Bishops, Secretaries of Conventions, and others interested in the accuracy of their little Annual, the usual returns of the lists of the Clergy, and other statistical information necessary in compiling it, to be furnished early in October.
STANFORD & SWORDS.
P. S. If Journals are sent, the subsequent changes in the lists of the clergy must be noted thereon, or transmitted by letter. September 23.

REASONS Why I am Not a Papist; or, The Churchman Armed against the Novelties, Usurpation, and Corruptions of the Church of Rome, by Rev. N. Richardson. A. M.
Published by STANFORD & SWORDS,
September 23. 139 Broadway

THE WOMEN OF THE BIBLE—D. Appleton & Co. are preparing for publication The Women of the Bible; delineated in a series of sketches of prominent females mentioned in Holy Scripture. By Clergymen of the United States. Illustrated by eighteen characteristic steel engravings. Edited by Jonathan M. Wainwright, D. D. One beautifully printed Imperial 8vo. Volume, handsomely bound.
In this work the publishers hope to present to the public one of the most splendid volumes that has ever appeared; one, too, which shall not be of interest for the day or the year, but which shall be possessed of a perpetual value. Of the ability with which the literary department will be executed it is unnecessary to speak, the above list of names being a sufficient pledge for its excellence.
D. A. & Co. are also preparing "The Sacred Poets of England and America," from the earliest period to the present time. Chronologically arranged, with Biographical and Critical Notices. By Rufus W. Griswold. Illustrated with Steel Engravings. One handsome 8vo volume.
September 23—1t

MR. OLMSTEAD'S Classical and English School, 830 Broadway, corner of 12th street, is now open—Circulars on application at the School-rooms, Evening Classes will be formed in Mathematics, Chemistry, and Natural History, with their application to Civil Engineering and the Arts, by the Principal, A. B. Olmstead, A. M., and Civil Engineer; and in French, by the Instructor in that language, Professor A. S. Villeplait. Terms, &c., on application to these gentlemen respectively. Mr. O., at the school-rooms. Prof. V., at his residence, 224 Greene street. Sept. 23—3t

A STUDENT of the General Theological Seminary is desirous of employing a small portion of his time in giving instruction in the Latin and Greek Languages, and Mathematics. A private engagement with a family would be preferred.
Address R., at this office. Sept. 23—3t

ST. PETER'S BOARDING AND DAY SCHOOL FOR BOYS, Westchester,—one and a half hour's distance from New York, by Harlem Rail Road. Principal—Edward P. Wright. The object of the School is to impart a thorough English, French, Classical, and Mathematical Education. The charge for Boarders is $200 for the year of 46 weeks, which includes Tuition, Board, Washing, and Mending. For Day Scholars, $50 per year; or $35 for English and French alone. The Rev. C. D. Jackson will give his advice and assistance in the general management of the School.
References—Rev. Drs. Wainwright, Whitehouse, Price, and Haight, Lewis and Mead, Rev. Messrs. Parks, Staunton, and Powell, and Messrs. Mitchell, Brouwer, Butler, and Dana. Circulars can be had at the Church Depository, 20 John street; Churchman office, 12 John street; and at Shepherd's Bookstore, Broadway. July 29

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion. Miss Ayres, Principal. No. 54 West Twenty-first Street, New-York.
The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.
REFERENCES:
L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

THE RECTOR of St. Timothy's Church and Hall is desirous to procure the services o a gentleman in Deacon's orders to assist him in the duties of the Parish, and to take charge of some classes in the Institution. The situation is in every respect comfortable—and the opportunities for doing good are many. Address the Rector of St. Timothy's Hall, Catonsville, Md.
September 16—4t

A TEACHER WANTED—In a pleasant country Parish, to take the chief charge of a School, under the supervision of the Rector, in which the Languages and higher Mathematics are taught. A Candidate for Orders is desired. None but a Churchman need apply. Address B., office of the Churchman.
September 16—tf

THE Autumn Term of Trinity College, Hartford, will begin on the 21st of September.
September 16. JOHN WILLIAMS, President.

Poetry.

From the Episcopal Recorder.

CHRISTIANS BY THE RIVER OF DEATH.

There came a little child, with sunny hair,
All fearless to the brink of death's dark river,
And with a sweet confiding in the care
Of Him who is of life the Joy and Giver.
And as upon the waves she left our sight,
We heard her say, "My Saviour makes them bright."

Next came a Youth, with bearing most serene,
Nor turned a single backward look of sadness;
But as he left each gay and flowery scene,
Smiling declared, "My soul is thrilled with gladness,
What earth deems bright, for ever I resign,
Joyful but *this* to know, that *Christ* is mine!"

An aged mourner, trembling, tottered by,
And paused a moment by the swelling river;
Then glided on beneath the shadowy sky,
Singing, "Christ Jesus is my *strength* for ever.
Upon His arm my feeble soul I lean,
My glance meets His, without a cloud between."

And scarce *her* last triumphant note had died,
Ere hastened on a man of wealth and learning,
Who cast at once his bright renown aside,
These only words unto his friends returning—
"Christ for my wisdom thankfully I own,
And as a little child I seek His Throne."

Then saw I this—that whether guileless child,
Or youth, or age, or genius, won salvation,
Each *self-renouncing* came; on each God smiled—
Each found the love of Christ rich compensation
For loss of friends—earth's pleasures, and renown—
Each entered Heaven, and "by His side sat down."

Selected Matter.

(From the Banner of the Cross.)

ON WOODEN CHURCHES.

A Paper read before the Ecclesiological Society, on the evening of the 7th June, 1848. By the Rev. William Scott, M. A., *Incumbent of Christ Church, Hoxton, England.*

In more respects than one the subject which has been laid upon me is not only invested with a practical interest as connected with the immediate wants of the Church in the Colonies of this Empire, but it is one which in itself would demand some careful thought. Wooden churches are important not only historically, but, as may be thought, under a higher view, viz., symbolically. The very first type of the Spiritual Church was the ark, made of "gopher wood": and S. Ambrose and S. Augustine, as may be known to many of you, seem but to represent the general mind of the Patristic Church, when they teach that the actual material ark, formed immediately under Divine command, was in some remarkable minute particulars, both of construction and proportion, an exact type of great Christian mysteries which few in this place will be disposed to doubt are reproduced, at least in the general, in every christian church. The symbolism of churches—the mystical import of the temple and its measurement—the significant decorations of the tabernacle and its furniture, are but instances of a law which was for the first time promulgated in the building of the wooden ark. And if S. Augustine confutes the Manichæan by instancing the ark itself, as in many particulars of construction—especially in its door—typical of our Lord Himself, and in our Lord also of that Holy Church which is His Body, it would be thoughtless in ourselves to conclude that its material of wood were not invested with some peculiar claims upon christian consideration.

Again, as long as the ship is the emblem of the Church—as long as one of every church's more familiar parts, the nave, is identical with the name of a ship ναῦς,—as long as we see in the inverted hull of a ship and its arched timbers the image of the church's wooden roofs, we shall in the reverse way not only detect in wooden churches a recurrence and witness to the first type of the church itself—that great material prophecy, the wooden ark of Noah; but we shall at the same time find that a wooden church with somewhat more vividness than even one of stone, suggests to us the great hold of christian souls—the ship of the Christian Church.

But apart from these considerations—which I only choose to hint at—there is a scientific aspect under which wooden churches become an important study. In decomposing architecture the ultimate term is always wood: and it is, I suppose, not too much to say that the very first and primary elements of construction will be found to be wooden. The simplest, because most natural building is of wood. Trees were felled before stone was quarried. I am not asking your assent to that pretty and sentimental theory which derived pointed architecture, directly and immediately, as though by some sudden impulse of vitality, without any intermediate stages, from a living forest; or to Sir James Hall's application of it, who sees in crockets and foliaged pinacles but the sprouting buds of wicker-work, inserted for ornament, on, or round, long poles, and who tells us that all Gothic art is only a kind of fossilized basket-work: but it is well to bear in mind this plain series of chronological facts; that Pointed architecture can be traced step by step, and almost year by year, from classical forms, and that classical temples, even in their most elaborate guise, are nothing but the translation into stone of that simplest and most elementary construction of wood. A colonnade and pediment, however gorgeous, is nothing elementarily, as has often been shown, but a row of wooden posts thrust into the earth, with a roof of timber logs triangularly imposed upon them, forming a pediment of three pieces of wood, and horizontal entablature of wooden beams for the flank: and if the wooden shed developed into the stone colonnaded temple,* and if the temple developed into the basilica, and the basilica into the Pointed church, by regular and known steps, then in every church, however gorgeous, we may still recognize the original wooden idea, which was the primary one.

It seems to me that it was almost with difficulty that the church could forego the wooden element. In Saxon churches the long and short masonry has already been "stone carpentry": the triangular windows and doorways of this early period of art, mere straight slopes without curves, are instances of the same wooden construction. The ends of the roof-rafters exposed in the flank of a classical building, which are often ornamented with a lion's head, a patera, or a wreath, and are termed modillions, survive in the grotesque heads of the corbel-tables which always occur in Norman architecture below the eaves.† And throughout all periods of ecclesiastical art wooden roofs have reluctantly yielded to stone groining; and while the great Suffolk open timber roof yet competes, and some think not unsuccessfully, with vaulting itself in pictorial effect, it must be owned that the great stone ribs of the latter are scarcely so true to fact, and are scarcely so real,—the first essential of constructive art,—as the wooden braces from which they are plainly transferred.

If wood then has, merely as a material, these dignified aspects both of symbolism and of being unquestionably the primitive element of all practical construction, and from which all architecture, as far as that of the Christian Church is concerned, has been legitimately developed from a classic origin. I think that we are bound to attempt to raise it from the sordid character which it has hitherto borne. We have looked at it as a defective and inferior material, which in a sense it is: development, if true, involves the notion of improvement. The discovery of the principle of the arch, for example, enables us to span spaces for which a block of stone or beam of wood were insufficient. I am not going to say that a stone church as such is not better than a wooden church. But what I would suggest is, that if a stone church is developed from a wooden church, therefore the stone church implies and assumes the wooded idea; and if we would build wooden churches properly, we must proceed by analyzing our existing stone churches, and endeavor by successively throwing off the accidents, the long array of elaborate beauties, and ever varying combinations which are peculiar to a stone construction, to arrive at last to the archetypal plan, which seems wooden. But here I would guard myself against being supposed to have adopted what I cannot but think a very extravagant opinion, that there was any time in the ecclesiological history of this and our neighboring islands in which all, or even the great majority of, the churches were built of wood. Perhaps in its broadest form Mr. Paley has adopted this sentiment, when he tells us "That there can be no doubt that the great majority of Saxon churches were of wood," which is going far beyond the cautious, yet still in my judgment somewhat exaggerated position of one of the authorities whom he cites, the author of the "Introduction to the Churches of Yorkshire," who thinks that "there is reason to believe that the churches of the British were little better than buildings of wood": though he only goes so far as to say "that Anglo-Saxon churches, even of some note, were often built of wood." Until lately, it was the fashion to believe that there were no stone churches in England until the eleventh or twelfth century. Grose, in the preface to his Antiquities, says that "the Saxon churches were mostly built with timber: and the few they had of stone consisted only of upright walls, without pillars or arches." Sir James Ware, on the authority of a passage in S. Bernard's Life of S. Malachy, expresses a decided judgment that no stone or mortar building in Ireland is older than A. D. 1148; while for Scotland, Pinkerton follows the same line, and affirms that all Celtic buildings, houses and churches, up to the twelfth century were only constructed of wattles. The chief authorities usually cited in behalf of this notion of the universality of wooden churches, are the Venerable Bede, who tells us that S. Finian, on becoming Bishop of Lindisfarne, A. D. 652, "built a church fit for his episcopal see, not of stone, but of sawn oak covered with reeds, after the Scottish [that is Irish] manner." Two manuscript authorities,—one quoted by Ussher from a life of S. Patrick, the other from a MS. life of S. Monenna, go to the same extent; viz., that the Scots, that is the Irish and Scotch—for it is known that the same nation is meant—were accustomed to erect buildings only of smoothed timber.

Another passage of the Venerable Bede has been produced for the same purpose, speaking of the baptism of S. Edwin by S. Paulinus at York. on Easter-day, A. D. 627, in the church of S. Peter the Apostle, which while a Catechumen he had built of wood. But surely the least reference to the original would have shown that this was rather an extraordinary case: this wooden church was run up extemporaneously expressly for this baptism—"quam de ligno cum catechizaretur atque ad percipiendum baptisma instrueretur CITATO OPERE construxit." And then the historian goes on to say that S. Edwin immediately prepared to build a noble basilica of stone. On the other hand, in well-known passages, the same Bede speaks of a British church built at Verulam, A. D. 300, fitting to the dignity of S. Alban's martyrdom and of the church built at Witherne, Candida Casa, in Galloway A. D. 412. But it seems that we are not left to the uncertainties of literary evidence on the occasion. We are in possession of what is more decisive than a few passages from MSS. or from authors whose testimony is, whichever way tending, only incidental, and who certainly never had the question itself placed before them. Mr. Petrie, in his well-known work (from which the above citations are taken), has indisputably connected the erection of the Round Towers, as christian edifices, with the times of S. Patrick himself and of his immediate successors. These edifices we all know are of stone; and in England we have a complete series of actual stone buildings, extending from the Roman foundations of Dover and Brixworth, in an unbroken series, through both British and Saxon times. Roman Britain was by no means a barbarous country: and though the Saxon invasion destroyed most British churches of the Basilican plan, yet it would be contrary to all likelihood and experience that the old rules and types of ecclesiastical buildings were so obliterated that at or before the period of the Heptarchy an indigenous style, without reference to a classical origin, grew up spontaneously in Saxon England, which first covered the land with some 50,000 wooden churches, and that gradually this style developed into stone.

The truth seems to be that all along wooden churches have been built pretty much as they are now. I suspect that generally speaking they were the exception rather than the rule. The rude and small Cyclopean ecclesiastical buildings actually existing in Ireland, and of the most remote antiquity, prove that stone was used not only for very small churches, but even for oratories, among a people who certainly were not in the arts of life superior to the British, so long associated with the presence of Roman civilization. Probably very many of the first British churches were Basilican in plan, stone in construction. Besides this, while such churches as Brixworth certainly represent the occidental type of the Basilica, I would suggest that the Irish churches, of a Cyclopean construction, which certainly are not Basilican in plan, and perhaps such a church as Daglingworth, might possibly represent a class of churches which are still more indigenous to the faith, and which, of oriental derivation, represent the ante-Basilican churches which perished in the Dioclesan persecution. We have therefore in these islands actual specimens of two vast classes of churches all in existence before the Saxon invasion, which were not of wood. After the Saxon invasion of England had destroyed most of the existing churches, their immediate successors followed the prevailing occidental development of the Basilica, and were probably as close imitations of the ante-Saxon English Basilica as the unpractised architects of those times could command standing perhaps in as near a relation to the Basilican structures of Roman and Romano-British art, as our first attempts at revived Gothic did to a genuine Pointed church. Contemporaneously both with British and Saxon and Norman churches, arose in poor places, deficient in materials, quarries, and roads, wooden churches, just as they are required in Canadian forests, or at Newfoundland fishing-stations. Or if a sudden call upon the Church's energies, like the baptism of King Edwin, demanded the immediate erection of a church, a temporary wooden building arose at York, just as it does now in the Finchley fields, or on the shores of Hong Kong.

Nor was the wooden church confined to British or Saxon or even Norman times; probably it was constantly being erected. Occasions for this opus tumultuarium would habitually recur in all ages of the Church. The perishable material of which wooden churches were constructed is a sufficient reason that so few have survived; yet it is remarkable that the two, which are most familiarly known as remaining in England are of dates so widely separated. There was a third wooden church in existence near Worcester a few years ago, of which I believe some drawings in Mr. Butterfield's possession have been made. Two other wooden churches are known to Mr. George Scott both of the timber and plaister construction; one has a clerestory. The chancel of the little chapel at Little Greenstead in Essex, in which the wooden construction survives, sheltered the remains of the martyr S. Edmund in their translation from London to S. Edmund's Bury in the year 1013, thus giving the eleventh century as the date of one wooden church still existing: while there is extant documentary evidence, quoted by Ormerod in his history of Cheshire, that the parochial chapel of Nether Peover in Cheshire, the other authenticated wooden church, was "built by the parishioners in the reign of Henry III., and dedicated to S. Oswald."* (The Tower was built of stone A. D. 1582.)

It is remarkable that we have thus a range from Saxon to Middle Pointed art in these two structures; and I do not know that I am generalizing too rapidly if I conclude that had time spared them we should have seen stone and wooden churches rising contemporaneously through every period of ecclesiastical art. Wood and stone had been running a parallel course; and if they are destined again to do so, as it is now generally admitted the Middle pointed is the perfection of Christian art, at least for temperate climates, if we are called upon in these days to construct a wooden church, our plan will be to attempt to resolve or decompose into its simplest elements a Middle pointed church, to translate back the complex development of stone into its germ of construction—the wooden one—common not only to all churches but to all buildings.

To say then, which would be my first canon with respect to a new wooden church, that it must show its real construction, is only to put in another form what I have already suggested. If wood is the natural and primary constructive element, all that is true in stone and not mere ornament growing out of an accidental material, will be found in wood. We must remember what we are working with, *wood*, and discard rigorously and unceremoniously all that is essential to stone. Though even in this matter I should be perhaps disposed to go further than some among us would advance, in saying that after all there is very little in the way of principle, of which wood is incapable. For all the essential parts of a church we have actual examples in wood. Facts prove that it is plastic enough.

The roof of wood exists in such familiar notoriety that it is needless to do more than to allude to this feature.

Lychgates will furnish a sufficiently abundant number of instances, together with the halls of the timber mansions, the rows of Chester, &c., for the practical construction, as I think, of piers and arches, as well as the fine old barns, which consist of nave and aisles. Wooden porches are far from uncommon, and these will give us both arcades and windows.

Of wooden walls we have actual English instances, in the two churches of Greenstead and Nether Peover, together with the strange Norwegian fabrics to which I shall presently allude.

And though unquestionably there is a difference between stone and wood as a material of construction, we must either admit that most of our wooden-screen work is very unreal, or that wood and stone are not so incapable of being applied to the same purpose, when we bear in mind the parapets, the buttresses, the weather-tables, the pinnacles, the battlements, which are unquestionably external features, and as we should therefore conclude, to be restricted to stone, but which as a fact do occur in almost every piece of wood-work with which we are acquainted. Nay even instances exist of screen-work in which the mouldings are exactly the same as of the contemporaneous stone-work.—The wooden rood-screen of Stanton Harcourt, said to be the earliest existing in England, has mouldings exactly identical with those of the chancel-arch in which it is placed. A Middle-Pointed chapel in Willingham church, Cambridgeshire, exehibits the original high-pitched wooden construction of roof, with its plain and canted ribs, executed in stone; while on the other hand, Warmington, in Northamptonshire, imitates the ordinary First-Pointed stone groining and bosses, being in fact what looks like a regular vaulted roof, but actually executed in wood.

Wooden belfries, either in the shape of bell-cotes, as in Hampshire, dwarf spires as in Essex, small square turrets as in Surrey and Sussex, and the class of wooden campaniles which have been called frame-towers, and which are nearly peculiar to the two last counties, represent another essential of a church in wood.

With all these actually existing portions of a church among us of a wooden construction, which taken together do certainly seem nearly if not quite to exhaust all the constituent members of a whole church,—belfries, walls, windows, piers, arches, roofs: the difficulty in composing out of such an abundance of materials, a wooden church of given and definite character and of an harmonious style will surely not be great. And if it be objected, as I conjecture that it may be, that I have gone too far in admitting the mutual convertibility of wood and stone, I would ask the objector to point out definitely in the features which I have mentioned what is peculiar to stone and what to wood?

If I am asked the question myself I would suggest that the peculiarity and inconvertibility, if I may say so, of the two materials of construction, consist not so much in details as in the mind and general character, the moral bearing, so to say, and ἦθος of the stone church and wooden church respectively.

As to the details what is proper and peculiar to each style, I am not at all competent to go into the question; but when I see a large compartment of a wooden screen filled with Middle-Pointed tracery, monials, and so on, I do not myself see why this should not be glazed, in other words, why a wooden window, even of flowing tracery is utterly inadmissible. I must put the dilemma strongly and forcibly, without committing myself to either horn of the difficulty. Either you must allow wood to advance one step further than it has done hitherto, and admit it to window tracery, and to a vast deal of external work now restricted to stone; or you must consistently confine wood to a very narrow range indeed: you must deprive screen-work of that generous and large flow which it has enjoyed: you must retrench its buttresses and pediments: you must check its luxuriance in arches which support nothing: you must deprive it of its piercings which admit no light, and of its niches which can be no practical defence from any weather. To be consistent you must either admit the claims of wood, or you must pronounce much more strongly on the utter unreality of the very finest wooden ecclesiastical work in existence than I have yet found realists to do. But quitting this subject for abler and more competent judges to enter upon—though θεδιν Φυλάττωαν I have thrown out a claim for the extended application of wood—I will just mention what seem to me in some instances to be the chief requisites for a good wooden church.

(To be Continued.)

* This derivation of classical architecture from a wooden construction, and the resolution of the Parthenon itself into its shed type is beautifully brought out in Hope's Essay on Architecture, pp. 20, 21—27.

† The ends of the transverse beams forming the poop of the Chinese Junk, now exhibiting in London, which project from the decks, are carved in monster's heads, and present a perfect wooden corbel table, highly enriched with decorative color.

* Vide Ormerod's Cheshire, vol. i. p. 449. There is an engraving of this church in the Cambridge Camden Society's Illustrations of Monumental Brasses.

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J. LEANDER STARR, General Agent.
July 8—3m

THE Mutual Benefit Life Insurance Co., 11 Wall street. Statement, May 1, 1848.

This Company has issued, since the 25th April, 1845, to this date, (3 years)	5,527 Policies.
Policies cancelled, expired, and forfeited	819
Policies now in force	4,708
Amount of Premiums received on the above,	$697,455 61
received for interest	21,276 43
Total receipts in 3 years	$718,732 04
Losses and expenses paid during same time,	176,721 46
Surplus, May 1, 1848	$542,010 58

The recipients of amounts paid for losses are as follows:
Widows 38 | Children 153
Husbands 6 | Creditors 7

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Seth Low, Wm. A. F. Pentz, Henry McFarlan,
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James Stewart, M. D., (residence 3 Abingdon Square.) Medical Examiner—can be found at the office daily, from 2 to 3 o'clock. tf

CHURCH SCHOOL FOR YOUNG BOYS, 108 West Twentieth St., New-York.
The object of this School is—
First—To be an aid to Parents and Sponsors in bringing up their children in the nurture and admonition of the Lord.
Second—To convey a thorough instruction in those branches learning of which make the ground work of a good English education.
In Spelling Reading, Writing, Arithmetic, Geography, the Elements of English Grammar, and the first lessons in Chronology and History, the Teacher engages, as far as in him lies, to make good scholars, thus preparing them to enter with advantage on the higher departments of learning. And with a view of discharging his duties to the best effect he designs to restrict himself to as small a number of pupils as will insure his support.
Payment must in every instance be made in advance. In order to carry this regulation into effect a Quarter Ticket must be provided for each pupil, the price of which is ten dollars.
The Pastor of the Church of the Holy Communion has a general supervision of the School, approves of the course of studies, particularly in the religious department, but has no connection whatever with the pecuniary concerns.
School re-opens September 4th, 1848.
Sept. 2, 1848. 4t WM. B. STOUGHTON.

ST. TIMOTHY'S HALL, Catonsville, Maryland, six miles from Baltimore.
This Institution is conducted by the Rector and 8 Professors and Instructors. The situation is of known salubrity, and the buildings commodious.
Pupils are received between 7 and 10 years of age at any time during the year. The course of study extends from the elements to thorough preparation for the Junior Class of College, for Mercantile or Mechanical pursuits.
Special attention is given to the formation of correct Moral and Physical habits. The Rector and his associates reside in the Hall, and give their whole attention to their duties. The terms, $200 per scholastic year, are as low as at any institution of the same grade and completeness. The Modern Languages, Music, and Drawing are taught by competent Professors. Prospectus sent per mail upon application to the Rector. REV. L. VAN BOKKELEN.
The Bishop of Maryland, in his address to the last Convention says—St. Timothy's Hall continues to maintain its high character, and increase the number of its inmates. The improvements in progress at the last Convention have been completed, and few establishments in the country can surpass the convenience, comfort, and perfect order now manifest in this. September 16—tf

THE largest, best, and cheapest Dictionary, in the English Language, is, confessedly, WEBSTER'S, the entire work, unabridged, in 1 vol. Crown Quarto, 1452 pp., with Portrait of the author. Revised by Professor Goodrich, of Yale College. Price $6.
"The most COMPLETE, ACCURATE, and RELIABLE Dictionary of the Language," is the recent testimony given to this work by many Presidents of Colleges and other distinguished literary men throughout the country.
Containtng three times the amount of matter of any other English Dictionary compiled in this country, or any Abridgment of this work, yet
"Its definitions are models of *condensation* and *purity*.—The most complete work of the kind that any nation can boast of."—*Hon. Wm. B. Calhoun.*
"We rejoice that it bids fair to become the standard Dictionary to be used by the numerous millions of people who are to inhabit the United States."—*Signed by 104 members of Congress.*
Published by G. & C. MERRIAM, Springfield, Mass., and for sale by all Booksellers. September 16.

FRENCH and ENGLISH Boarding School for Boys—corner of 86th street, and the Bloomingdale Road—Rev. S. Douglass, A. M., Rector.
This Institution, which has been in successful operation since the time of its establishment, will be open for the reception of pupils on Monday, the 18th of September. The locality is unsurpassed by that of any other school in the vicinity of the city; and it is the desire of the Principal to make the moral and literary advantages of the Institution equal to those which nature has given it. Parents who wish to secure a good school for their children are respectfully requested to visit the Institution and examine for themselves.
Circulars respecting terms, &c., can be obtained at the Bookstore of the Messrs. Appleton, No. 200 Broadway; and at the Office of the Churchman. Sept. 2—3m

ORGAN BUILDING CHEAP.—The subscriber having located himself at Buckram, Long Island, a few miles from the village of Glen Cove, is prepared to execute orders for every description of Organs now in use, with all modern improvements at a lower price than at any other establishment in the United States. His long experience, both in Europe and America, warrants the assertion that for workmanship, richness of tone, &c., his organs cannot be surpassed—they will be delivered in New-York free of charge, and carefully packed for transportation. Orders addressed as above will meet with prompt attention.
May 20—6 m HENRY PILCHER.

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ST. PAUL'S COLLEGE, College Point. The next Term of this Institution will commence on the 1st Monday of October. Pupils are admitted into the Primary Department at ten years of age, and into the Collegiate Classes, whenever they possess the requisite qualifications of Learning. Application for admission to be made to J. G. Barton, Rector. August 26.

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Church, Parlor, and Church Finger and Barrel Organs, constantly for sale. tf

COLLEGE OF ST. JAMES—Washington County, Maryland. The next Session will begin on Monday, October 2d, on which day all the students are requested to attend punctually. New students may then present themselves for examination, and will be admitted into any class for which they may be qualified.
THE GRAMMAR SCHOOL
Will also re-open on the same day. Pupils who have acquired the elements of English, and are twelve years of age, are received into the Grammar School, and prepared for admission into the College.
The course of studies in the Grammar School, and in the College, is full and thorough; and the location and discipline of the Institution are highly conducive to industry and order.
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Application for the admission of pupils, or for further information, may be made to
JOHN B KERFOOT, Rector.
College of St. James. P. O., Maryland.
August 12—8t

THE MOUNT WASHINGTON Collegiate School, 204 Fourth street, fronting Washington Square, corner of McDougal street, re-opens on Thursday, the 7th of September. The particular attention of parents is requested to the Circular of this School, which may be obtained at the office of the Churchman, the Bookstore of M. H. Newman & Co., 199 Broadway, or of Mr. Clark, who resides in the building erected expressly for the Institution.
GEORGE W. CLARK, JAMES FANNING, } Principals.
September 9—6t

THE CHURCH ALMANAC—Just Published, and now ready, the Church Almanac for 1849, with a new arrangement of the Calendar pages, showing the Lessons for each day, and a complete and accurate account of the General and Diocesan Institutions of the Church, together with an Alphabetical List of the Clergy. Orders to be addressed to
THOMAS C. BUTLER, Agent,
Sept. 2. tf P. E. Tract Society, 20 John street.

MRS. OKILL'S SCHOOL will be opened for the return of her pupils on *Monday*, the 3d of September. Nos. 8 and 10 Clinton Place.
August 19—10w

MISS BALLOW will re-open her Boarding and Day School for Young Ladies—Twenty-second street, between Broadway and Fourth Avenue—on Monday, the 11th of September.
August 19—8t

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DANIEL DANA, Jr., Agent,
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THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 15 Wall Street. Nett amount of accumulated Premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.
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The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy draw-back of accumulated premium notes, reducing the benefit of the assurance to a small pittance.
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May 22—tf.

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A variety of Parlor Organs.
One second-hand Church Organ.
November 3—yly

PARLOR FURNITURE.—The Subscribers having constantly on hand a general assortment of Parlor and Cabinet Furniture of their own manufacture, and of the latest Parisian styles, would invite the attention of their friends and the public generally to call and examine their stock before going elsewhere. Owing to the advantages which they possess over many others, they will be enabled to sell at the lowest cash prices.
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Pew Cushions either in Hair or Moss.
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